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MEMOIR OF THE REV. ROBERT STEVENSON,

FIFTY-SEVEN YEARS PASTOR OF THE CHURCH AT CASTLE-HEDING-
 HAM, ESSEX.

(Concluded from page 342.)

MR. STEVENSON possessed the happy art of illustrating his sermons with scripture facts, which he exhibited in so novel and impressive a manner, as to secure the attention of all his hearers, and particularly to interest the young. His son, Mr. R. Stevenson, observing that the attention of his own children was always excited by the engaging manner in which their venerable grandfather related scripture anecdotes, suggested to him the idea of writing a little work in that style, which he thought would be peculiarly acceptable to pious parents, and very useful to children. To promote in any way the improvement of the rising generation, was a sufficient incitement to his benevolent mind, and therefore he commenced his *Scripture Portraits, or Biographical Memoirs of the most distinguished characters recorded in the Old Testament; adapted to juvenile readers.*

In 1817, they were published in two volumes 12mo. and contained 152 short pieces, in which the most interesting characters and events of the Old Testament are described in a pleasing and useful manner, and rendered additionally acceptable to young persons, by the poetical mottos which are affixed to each paper, and which generally form a pleasing embellishment of the work. In the closing essay of the second volume, he

announced, "that if under the influence of the divine blessing, a generous public should deign to honour this little work with their sanction, and deem it calculated to subserve the best interests of the rising generation, whose moral and religious improvement the author has steadily kept in view; he will then be encouraged, if Providence permit, to direct his attention to the portraiture of the distinguished characters recorded in the New Testament." Mr. Stevenson was now in his 72d year, and some indications of a decaying nature were to be expected; for though he had been favoured through life with a comfortable share of health, yet it was owing, under God, more to a prudent care, than to a naturally robust and vigorous frame. An attack of cold and hoarseness in the autumn of 1819, and which continued through the winter without being sufficiently severe to interrupt his ministerial labours, was the first gentle intimation which he received, that shortly he should put off his tabernacle. Early in the following spring, however, it assumed a more serious character, and his accustomed pulpit labours were suspended for four Sabbaths. This affliction led him to expect a speedy dissolution; "the pins of my tabernacle appear to be loosening," said he, "and I have now no other ground of hope than that which I

have recommended to my people; the prayer of the publican is my only plea, God be merciful to me a sinner!"

The prevailing desire of his mind was, that he might be spared for some further usefulness to the church, which was, however, always regulated by a humble acquiescence in the pleasure of his divine Master. "If," said he, to a friend in the ministry, "if it were the Lord's will, I should like to continue my delightful work, for I can truly say, I have never felt so much pleasure as when opening the book of life before the people; but, if contrary to his blessed will, I would bow with profound submission." This request was granted, and on the 23d of April, 1820, he again ascended the pulpit, and addressed his people twice, in his usual strain of affection and piety: referring to his illness, he said, "after four silent Sabbaths, it is with great pleasure I meet you again on this side an eternal world; during this time your stewardship might have been over, or my pilgrimage ended, but instead of this, the Lord in his mercy is pleased to continue us a little longer together: O may it be in mercy both to your souls and my own!"

The ancient congregational church at Thaxted, Essex, has for many years maintained an annual double lecture on the morning of the Whit-Tuesday, which is very numerously attended by the pastors and people of the neighbouring churches. At this lecture Mr. Stevenson, in the prime of his youth, and the vigour of his days, had often been the colleague of Davidson, Angus, Thorowgood, Wilkens, Case, venerated men long since gathered to their fathers; and he was again invited by his valued friend the pastor of that church to preach on the return of this pleasing anni-

versary, in 1820. He complied, and addressed his hearers from Gen. xxxii. 12, "I will surely do thee good;" at the close of the sermon, with a faltering voice, and eyes filled with tears, he took a solemn farewell of his brethren and the people, expressing his conviction that he should never meet them in that place again," a conviction which his enfeebled appearance caused his weeping auditory to think but too well founded. But though he was bowing beneath the weight of years, he did not lose that literary ardour which was characteristic of his mind. The reception which the public had given to "*The Scripture Portraits*," led him to prosecute the work with an industry and perseverance which would have done honour to a youthful writer. In June, 1820, the third and fourth volumes of this work appeared, and included the most interesting characters and events recorded by the Evangelists. In the close of the preface he announced his intention of publishing two concluding volumes, but in terms which sufficiently indicate the prevailing presentiment of his own mind. "Concerning the future, it behoves the author to speak with great caution. But should it please the God of his mercies to prolong a life which has passed its seventy-second year, he should feel a very high gratification in giving an additional volume or two upon many other interesting characters; viz. the four Evangelists, several of the Apostles, besides many others, which are to be found in the Acts of the Apostles, and in the subsequent Epistles. In the mean time, he desires to be like those servants, who are in expectation of their Lord's coming; humbly looking for the mercy of God unto eternal life, through Jesus Christ our Lord." In this posture of waiting

his Lord's will, he expresses himself in the language of a favourite poet:

"Blest be that hand divine, which gently laid
My heart at rest, beneath this humble shed.
I hear the tumult of the distant throng,
As that of seas remote or dying storms;
And meditate on scenes more silent still.
Here, like a Shepherd, gazing from his hut,
Touching his reed, or leaning on his staff,
Feeding his flock on Zion's verdant plains,
He shouts for joy, 'Tis ETERNAL SHEP-
HERD REIGNS.'"

If Mr. Stevenson had been ambitious of literary distinctions, he would have commenced this work earlier in life, and would have adopted a more elaborate plan; but it may be truly said, "that he intended to afford the benefit and pleasure of instruction to that numerous description of young people, whose limited information would leave them incapable of following him into a more literary path. Much instruction may be derived from it, and there is an unaffectedness in the style, which it is but justice to commend. Above all, a spirit of ardent piety, and of tender solicitude for the best interests of the rising generation, breathes in every page."*

While sitting at breakfast one morning in July 1820, he suddenly fell from his chair in a fit of fainting, which was the first of many attacks which eventually terminated his valued life. The languor by which this was succeeded, caused a second suspension of his pulpit duties for several weeks, and when they were resumed, his great debility called for immediate relaxation. He, therefore, undertook a journey with his family to visit friends in various parts of the country, and which included a distance of between three and four hundred miles. This excursion was singularly blessed to him, and he returned to his charge with renewed health and spirits. On the

15th of October, he appeared again among his people, and in the afternoon introduced his text with the following affectionate exordium: "During the time of my absence, often did I think of you—often did I speak of you—often did I pray for you, and often did I long again to see you, which led me to the words from which I addressed you this morning—for I longed to see you, that I might impart unto you some spiritual gift, and have fervently prayed in the language of my present text, 'that when I came unto you, I might come in the fulness of the blessing of the Gospel of Christ.'"

He was enabled to continue his pulpit exertions through another winter and the succeeding spring, and though he had suffered several attacks of fainting, yet he felt himself sufficiently strong to attend the annual meeting of the Essex Auxiliary Missionary Society, held at Coggeshall, July 11, 1821, when after an animated, but lengthened meeting, he ascended the pulpit with a tottering step, to conclude the interesting services with prayer.

His appearance was on this occasion peculiarly affecting; his countenance, pallid with debility and exhaustion, still beamed with devout affection—his voice weak and faltering, still uttered the most solemn and devout supplications, and when his palsied and trembling arms were extended in the attitude of paternal benediction, he reminded the auditory of the last visit of the venerable John to the church at Ephesus, and a painful impression was generally felt, that we should indeed, *see his face no more*. On the following morning before he arose from his bed, he was again attacked with fainting, from which he shortly recovered, and instantly exclaimed, "I have reason to sing of mercy"—but it left him in such a state of lassitude, that for many weeks his pulse did not exceed 27 or 30

* *Eclectic Review* for March.

strokes in a minute. This languid circulation produced sensations of the most distressing kind, which he remarked could not be described better than in the words of Dr. Young,

—“ 'Tis as the general pulse
Of life stood still and nature made a pause;
An awful pause! prophetic of her end.”

Amidst all the sorrow and anxious uncertainty connected with such a state of health, he displayed the most devout and holy frame:—after a very distressing attack of fainting, which continued for some time, he called his little family around him, and in the most solemn and impressive manner, supplicated for the removal of his complaint, if consistent with the divine will, or if otherwise, that he might have an entrance administered to him abundantly into the everlasting kingdom of his Lord. He then commended his beloved family to his God, imploring for them all needed consolations.

One of his medical attendants discovering, that his active mind was still anticipating future labours, told him, “that at his time of life, he ought to indulge himself with rest”—when he replied, “Doctor, my greatest indulgence would be, to be more actively employed than ever.” He was, however, always anxious to bow to the will of his *heavenly Father*, and frequently would he quote the following beautiful lines of Milton’s, in the sonnet on his blindness.

—“ God doth not need
Either man’s work, or his own gifts; who
best
Bear his mild yoke, they serve Him
best; his state
Is kingly; thousands at his bidding speed,
And post o’er land and ocean without rest;
They also serve who only stand and wait.”

And on another occasion taking up the poet’s idea, he said, “I consider the Lord has *two* classes of servants—his *active* and his *waiting* servants. So long as he saw fit to employ me in his active

service, I thought myself *greatly honoured*, but now it appears to be his blessed will, that I should be his *waiting* servant, I think myself very happy to be waiting *his pleasure*.

“I am very thankful,” said he, “that I feel not the least murmuring thought against the blessed God—I know that all is in infinite wisdom, faithfulness, and love.” His esteemed friend and brother, the Rev. J. M. Ray, of Sudbury, visited him, and not expecting his recovery, said to him, “I hope, my dear brother, that you now experience the powerful support of those consolations, which you have so often offered to others in circumstances similar to your own.” Mr. S. replied, “Though I am a stranger to ecstasies, I thank God, that I have a solid hope which rests upon Christ, and which both sustains and cheers me.”

Contrary, however, to his own expectations, and those of his friends, he again revived, and his fondness for his study induced him to request that he might be conducted thither, and when he was seated, looking round on his books with much feeling, he said, “many a pleasant hour have I spent here—many, many a pleasant hour.” As his health became more established, he began to prosecute his accustomed studies, and his amiable wife and daughter fearing lest while so employed he should be attacked with sudden indisposition, would often gently open the study-door to look at the interesting invalid, without disturbing him, when he was seen with all the avidity and ardour of a young man, engaged in those pursuits to which his conscience and his taste alike disposed him.

“On the 7th of September,” says his daughter, “the dear invalid left home for the purpose of making a little tour, and so surprising a renovation did his health receive from the change of air, that he

returned from his excursion greatly invigorated, so that on the 23d he again preached, to the great joy of his affectionate people. From that time, he was enabled for three months to discharge his ministerial duties again, and on every succeeding Sabbath he appeared to be impressed with an increased sense of the important message he had to deliver to the people, so that his affectionate earnestness caused many of his friends to say, "the time of his departure is indeed at hand;" and, as if to confirm their gloomy presentiment, he announced his intention to preach in succession on the four last things—*Death—Judgment—Heaven, and Hell!* He completed this solemn and impressive course of sermons on the 16th of December, and on the following Lord's-day, the 23d, he preached a funeral sermon for an aged friend, from Job xvi. 22. "When a few years are come," &c. when he remarked, "some may say, when a few years are come, then we shall go the way whence we shall not return—others may say so in a few months or weeks, and others, perhaps, in a few days!" On the last Lord's-day in December 1821, he addressed his people in the morning from 1 Peter ii. 7. "Unto you that believe, he is precious." And in the afternoon, he preached to the aged from Psalm xcii. 14. "They shall still bring forth fruit in old age," &c. In describing the various fruits which aged Christians produce, he said, "the last fruit I shall mention, is to live in joyful expectation of your coming change—you will sometimes hear this answer when a man is asked his age. 'Alas! I am on the wrong side of fifty.' This may do very well for the man who has no hope beyond the grave; but they are very unsuitable words in the mouth of a real Christian,—he should rather say, I am on the right side of fifty! I am almost arrived at the

end of my pilgrimage! I am almost got to my Father's house! I see, I see the blessed land! I have a sight of the King in his beauty! and have a desire to depart, and be with Christ, which is far better!"

At the close of this discourse he addressed a few words to his beloved young friends, and announced to them his intention to preach on the following Tuesday morning, January 1st, his annual sermon to the young; but his Master intended for him on that day higher and more perfect services, and he left the sacred desk to enter it no more! On the following day, he retired to his study to prepare the sermon he had promised from that appropriate text, Proverbs xxiii. 26. "My son give me thine heart." And in the evening, he went to rest in the enjoyment of as much health as usual. On the following morning he awoke refreshed by his repose, and prepared for the labours of the day; but Mrs. Stevenson, who had left the bed-room only for a few moments, found him, on her return, peacefully breathing forth his spirit into the hands of Jesus, and almost instantly he expired! This solemn providence occurred only a few hours before he was to ascend the pulpit, and many of his juvenile auditory had actually assembled in the village, expecting to hear the Gospel again proclaimed by those lips, which were now closed in the silence of dissolution. Should any of those interesting individuals read this memoir, may they listen to the last request their beloved pastor designed to make of them, and give their hearts unreservedly to the Redeemer. On the 8th of January, this venerable elder was borne to the tomb amidst his sorrowing brethren and his weeping flock. The solemn service was commenced by the Rev. Samuel Newton (now also gathered to his fathers) reading the Scriptures

and prayer; the Rev. W. B. Cra-
thern, of Dedham, delivered the
funeral address; and the Rev. J.
Jennings concluded the affecting
duties with prayer.

In selecting a minister to occupy
the vacant pulpit on the following
Sabbath, and to attempt an im-
provement of the impressive event,
the attention of Mr. Stevenson's
family, and of his church, was
immediately directed to the Rev.
J. M. Ray, of Sudbury—members
of the same christian church—stu-
dents of the same academy—pastors
of large congregations for 47 years
within a few miles of each other—
and associates in the same works of
christian benevolence, they were
united by a friendship of no ordi-
nary kind. Mr. Ray complied
with the request of his friends,
and preached to the mourning
congregation from 1 Cor. xv. 54.
in the morning, and in the after-
noon from 2 Peter v. 4. "*And
when the chief Shepherd shall ap-
pear, ye shall receive a crown of
glory that fadeth not away;*" a pas-
sage which had yielded much con-
solation to our departed friend.

Mr. Ray delivered his sermons
with that deep emotion, which the
recollections of a friendship of more
than half a century were calculated
to excite, and they were listened
to by an auditory more numerous
than was ever known to assemble
there before, all of whom seemed
much affected and impressed.

It is not the design of the writer
of this memoir to attempt, in clos-
ing, any thing like a finished por-
trait of his venerable friend, espe-
cially as he is permitted to insert a
striking sketch of his character
from the able pen of a beloved
brother; yet he cannot refrain from
recording a few facts illustrative
of his parental, ministerial, and so-
cial character. "In the endearing
relation of a *father*," says his
daughter, "his character shone
with peculiar loveliness. He was
particularly interested in the edu-

cation of his children, taking upon
himself the office of preceptor, and
encouraging them to ask for infor-
mation, and to lay before him any
little difficulties which might occur
to their minds in the course of
his instructions. During their
childhood, it was his frequent cus-
tom to speak to them, particularly
on the Sabbath evening, upon the
great concerns of religion, in a
manner the most affectionate and
impressive." In writing to one of
his daughters, he said—"My fond-
est hopes, wishes, and prayers are,
that you may have an early expe-
rience of the sweetness of real re-
ligion. How shall I then think
myself most amply compensated
for all the unwearied care and so-
licitude I have employed in your
education, and for all my assiduity,
that your mind may receive the
most indelible impressions about
the interesting truths and blessings
of the Gospel. How much supe-
rior will be your happiness above
those poor vain things who are all
taken up with dress and fashion,
whose attention is all confined to
the body and to this world, and
whose little minds never stretch
themselves to think of the grand
concerns of an eternal world!"—
He often remarked, "I look back
with peculiar pleasure to the ded-
ication of my dear children to the
Lord in Christian baptism; and
can truly say, I never experienced
greater enjoyment than those sea-
sons afforded."

As a minister, "he combined the
dignity of age with the animation of
a youthful preacher: his discourses
were delivered with pathos and
affection, simplicity and earnest-
ness, which seemed with Jeremish
to say, *if ye will not hear me, mine
eyes will weep.* The sweet tones
and cadence of his voice, the prop-
riety and ease of his action, and
the benevolent expression of his
countenance, will never be forgot-
ten by those who heard him."
"His discourses," said Mr. Ray,

were plain, affectionate, and truly evangelical. The division of his subjects was easy and natural; and his delivery earnest and impressive. His strain of preaching was generally experimental and practical."

In the *pastoral* relation he was peculiarly exemplary: for the people of his charge he entertained a parental affection; and often would he express, with great emotion, how earnestly he longed that they might become his joy and crown of rejoicing at the great day of the Lord. He was peculiarly attentive to the children of his flock, and sought by all that was cheerful and affectionate in the parlour to secure their attachment, whilst he laboured in his catechetical exercises and in the pulpit to inform their understandings and impress their hearts. His method of catechising was formed on the practice of former, and certainly in that respect, of better days than ours. He devoted the Saturday afternoon to the service; when the children and young people assembled, and, according to their abilities, repeated that portion he had required of them. He would then ask short questions, in a familiar and affectionate manner; and then, after a paternal address closed the exercise with prayer. Those young persons who could repeat the whole of the Assemblies' Catechism, were, on the Lord's-day afternoon, gathered around the clerk's desk—where Mr. Stevenson offered the first prayer—then he would, in the presence of the whole congregation, put a question to each of the *catechumens*, which being answered, he would examine the whole class upon the subject of one of the answers, and explain it more fully to the congregation, and seek particularly to apply it to the consciences of the young: after which he ascended the pulpit, and proceeded in the usual services of the afternoon.

In his *social* character he was universally beloved. The affec-

tions of his heart were not confined to that denomination of Christians to which he belonged; he loved and cultivated an acquaintance with good men of different persuasions, and received from them frequent proofs of their regard. He was the warm friend and zealous advocate of those institutions which were formed for the purpose of extending the knowledge of the Gospel. He excited his people to a liberal collection for the Missionary Society in the first year of its existence, and he proved its steady friend to his dying day. He put £50 into the hands of the venerable tutor of the Missionary Seminary, to educate a missionary for one year; and intended to have continued that contribution *annually*, but for a change in his circumstances which led him to moderate his liberality. On the last Sabbath of his life, he exclaimed, "I hail the first glimmering rays, the early dawn, of that glorious day when the knowledge of the Lord shall enlighten the whole world."—He was one of the early friends of the Bible Society, in the county of Essex; and at the spring meeting of the Associated Ministers, in 1810, he proposed that a letter be addressed to the secretaries of that noble institution, expressive of their earnest desire to co-operate with them, by the establishment of auxiliaries, in their benevolent exertions; to which a reply was received, that the county of Essex was not thought to be prepared to come forward on so extensive a scale at present, on account of certain *episcopal* influence, which was then powerfully employed in the diocese of London against the society. However, in the following year, Mr. Stevenson and his brethren saw, with pleasure, the formation of those most productive auxiliaries which now exist in the county; and felt satisfied, that they *were ready a year ago* to embark in a cause which has ever since enjoyed

their efficient patronage and powerful support.

He left, by his last will, £250 to each of the above societies, and the same sum to five other valuable institutions. It was to be expected, that the association, of which he was so long an ornament, would deeply feel his loss; and at its last meeting the effect of that, and a more recent privation,* caused a depressing gloom to be felt by all its members. The following minute was entered on its journals, with the approbation of all present:—"This association records, with feelings of pain and grief, the loss it sustained on the 1st of January, 1822, by the sudden removal of the Rev. R. Stevenson, who had been for twenty-three years its highly respected secretary: the soundness of his judgment, the kindness of his heart, and the fervent spirit of piety which animated his breast, and constantly discovered itself in his conversation, will cause him to be remembered with emotions of respect and affection by those who knew him, as long as recollection remains; and will assuredly make his name to be handed down as that of one of the excellent of the earth, to the succeeding generation."

The public sermon delivered before the Associated Ministers by the Rev. A. Wells, of Coggeshall, at Colchester, on that occasion, gave him a favourable opportunity of referring to the character of the deceased, which he sketched in the following just and appropriate manner:

—"Of the late Rev. Robert Stevenson, so long the father of this association, and its efficient officer, I need but mention, that his grey hairs formed his last claim upon our veneration; though they too, were to him a crown of glory, being found in the way of righ-

teousness. The courteous suavity of his manners, and the warm affection of his heart as a man; his eminent piety, and consistent holiness as a Christian; his long, faithful, and zealous labours as a minister; his high and honourable character, which commanded universal respect—form an assemblage of excellencies, which we all with joy remember he possessed, but with sorrow reflect that we have lost. He was a man whom we could not regard with a mere cold esteem, but with a warm affection: he was beloved wherever he was known: every one had a place in his heart, and he had a place in every one's heart. He made it apparent that he loved us all, and so made it impossible for us to withhold our affection from him. His loss is a loss which touches our hearts: we do not merely lament it on public grounds, but every one feels that he has besides a private cause of grief. On occasions like the present, he diffused kindness and benignity all around him; and he did not more advance the cause of God in public, than he contributed to the cheerful pious pleasures of the more private circle. His name will long live among us; and in coming years, those, who in youth had the honour of his acquaintance, will, in their more advanced years, mention him to the rising generation of their brethren, as one of the worthies who adorned the county in their early days, and to whom they then looked up with a veneration, which time will not have the power to erase or weaken."

A list of Mr. Stevenson's Publications.

1. *The Principles of the Revolution asserted and vindicated, and its advantages stated*, a sermon preached at Hedingham, 6th of November, 1788.

2. *Victory over Death*, a sermon preached at Sudbury, April 4th,

* The death of the Rev. S. Newton, of Witham.

1790, on the death of Mrs. E. Ray.

3. *An Introductory Discourse at the Ordination of the Rev. C. Dewhirst, at Bury St. Edmunds.*

4. *The Living Temple*, a sermon preached at Halsted, Essex, May 10, 1791, on the death of the Rev. J. Field.

5. *Village Preaching considered and enforced*, preached at Dunmow, 23rd of April, 1799.

6. *An Address delivered to the Rev. T. Craig, at his ordination, Oct. 12, 1802.*

7. *The Power of Divine Grace, exemplified in the insufficiency of the dispensers of the Gospel*, a sermon preached at the Gravel-pit Meeting-house, Hackney, June 30, 1813, before the constituents of Homerton Academy.

8. *The Scripture Portraits*, in four volumes, duodecimo.

9. *The Christian Sabbath*, with hints for its better observance, 18mo.

J. B.

Finchingfield.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SPIRITUAL MINDEDNESS.

MAN, in a state of nature, is alienated from God; and nothing short of a Divine power can effect a thorough change of mind, and produce those dispositions and habits, which at once form the Christian character, and fit us for a state of pure and perpetual happiness in the world to come. Instruction and discipline may give enlargement to the understanding, and lay restraints upon the violence of corrupt passion, but the energy of sovereign grace is necessary to illuminate and sanctify the soul. When this great work takes place, it cannot be long hidden; the stream of the thoughts and feelings is turned to new objects and pursuits; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit.

To be spiritually minded, is to have a just and clear perception of the nature and importance of those grand truths which are taught, and those precious provisions which are exhibited in the Gospel of our Lord Jesus Christ. The natural man, saith Paul, receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually dis-

cerned. To one who has never felt the quickening impulse of Divine grace, the Gospel is a dark mystery. Nor do I speak merely of the gross profligate: the man of decent moral habits, who shuns with disgust the debasing excesses of vice, and cherishes a refined sense of propriety in his social intercourse, and a lively relish for the sweets of domestic privacy and friendship, may neither see the nature, nor feel the importance, of evangelical truth. Even from the man of enlarged capacity, while he can trace the connection of arguments, admire the beauty of descriptions, or the fitness of moral precepts contained in the Bible, the characteristic principles of Christianity may still be hidden. There is here a region of light and liberty, into which the natural man, however gifted and trained, never enters. But when the veil is removed from the heart, the design and excellency of the Gospel are perceived, acknowledged, and felt; the moral attributes of Deity, manifested in the person and work of Christ, attract the soul as with a powerful charm, inspiring sentiments and feelings, which shrink from the contact of pollution, and rise above the allurements of vanity and sin.

To be spiritually minded, is to have an habitual taste and relish for the sublime exercises of devotion. Men of the world may go through the services of religion as a kind of task-work, from which they are eager to escape; and the sentiment of the heart, if put into language, would be, "What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" But he who has been regenerated, aspires to an intimate fellowship with the Father and with his Son Jesus Christ. Since new principles were planted, and new desires kindled within him, new associations are formed, and new pleasures pursued by him. He not only tastes the good word of God, but digests it, meditates upon it, and extracts from it a sweetness which cheers without cloying the inner man. Fired with the love of Christ, and filled with the Spirit of adoption, he is drawn to the throne of grace, to hold communion with Him whom he delights to address with reverence and filial confidence, as Abba Father. After being vexed and harassed by the cares and secular engagements of the world, he returns to devotion as to his own element, breathing out his desires to God, and triumphing in the righteousness and grace of the Lord Jesus Christ.

To be spiritually minded, is to have a deep and permanent sense of the value, greatness, and glory of eternal realities. The world is the resting-place and home of a carnal man; and it is no wonder that things seen and sensible should form his portion. Spirituality of mind disposes us to quit the beggarly elements of time and sense, for the blessed joys of heaven. How little and mean are the hard-earned and uncertain riches, the vain and glittering distinctions, the low and unsatisfying pleasures of earth, compared with the treasures, honours, and delights, which are

at God's right hand! Faith gains, as from Pisgah's height, a view of the promised land, and the city which hath foundations, whose builder and maker is God. It is impossible to form a true estimate of this world, without turning our eyes steadily and intently on the world to come. As our present joys appear dull and defective, so our present afflictions seem light and momentary, "while we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Spiritual mindedness consists not in the exercise of intellect, or the enthusiastic excursions of fancy. Men may study the theory of Christianity, without experiencing its power; or may feel some emotions of hope and joy, without understanding its truths. The spiritually minded are under the habitual influence of gospel principles, penetrated with love to God, and desiring to be formed after his image. Happy! thrice happy is the soul, that leaves the dreggy and impure pleasures, the dry and insipid husks of the world, to drink the pure water of life, and feed upon the hidden celestial manna!

"Our advancement in the christian life ought not, however, to be measured solely by the rise or fall of sensible emotions, which are frequently more lively and vigorous upon the first impressions of religious truth, than in a more confirmed and settled state of grace. But where there is a more habitual and determined undervaluing of present things, a growing contempt of the world and all that composes this uncertain and fugitive state, a more abiding sense of the surpassing greatness and excellency of spiritual and eternal objects, and a more composed and unvarying satisfaction in the contemplation of them, with an in-

crease of meekness, mercy, charity, and the fruits of righteousness, there can exist no reasonable doubt of the growth of spiritual mindedness." The Christian has need of great watchfulness and continual prayer. Let him be intimately conversant with the Holy Scriptures, and avail himself of every help, by which his progress in the divine life may be promoted. And here I cannot but recommend a valuable treatise by Dr. Owen, entitled, *The Grace and Duty of being Spiritually minded*. "It was originally the subject of his private meditations," says his sensible biographer, "during a time in which he was entirely unfitted for doing any thing for the edification of others, and little expecting he should be able to do more in this world. Scriptural spirituality, will enable to bear the perplexities and the pressure of distress, and to resist the elations and other unholy tendencies of prosperity and honour. This state of mind, which is the opposite of earthliness, as well as of carnality; which is the result of the peculiar and habitual influence of the spirit of Christ; which consists in the constant exercise of faith on the divine testimony, of hope in the certain promises of the Gospel, and of delightful fellowship with the Father and with his dear Son, is admirably described by Owen. This is the life which every Christian is called to cultivate, and without which no name or profession is of any importance. Its operations may be manifested, and its felicities enjoyed in a palace or in a cottage. It is the name which only he who receives it knows, the water of life, which proceedeth from the throne of God and the Lamb, and of which he who drinks, never thirsts again for worldly or sensual happiness. It is, in a word, that immortal existence, which is begun on earth, and perfected in heaven."

Nothing is indeed more common, than to hear Christians complain of the unfixedness and levity of their minds, and the coldness and stupidity of their hearts, in reading, hearing, meditation, and prayer. Allowing the fact, that remaining depravity is the radical cause of all this, are there not many subordinate causes which operate to produce such effects? Perhaps they may be traced to some questionable self-indulgence, to a laxity of discipline, to a love of mixed company, or to an eager entering into competitions of worldly business. In such cases, it is vain to expect that a passing hint of christian counsel in private, or some new explication of doctrine in public, can suddenly charm away an evil, which has been long accumulating. A humble, holy, and heavenly frame of mind, can only be recovered by self-denial, by vigilance, and by devotion. It is by looking to Jesus with an eye of faith, by praying in the Holy Ghost, by waiting at the Divine mercy-seat, that we must regain that calm serenity and sacred ardour, which filled and animated us in our happiest and best hours. Let then the languishing Christian, instead of making useless complaints, take the same course as the Psalmist and cry, "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." J. T. B.

NATURE AND ART.

It is strange, but it is not less strange than true, that the mind, the intellectual part of man, is more strongly excited by the sight of the works of art, than by expatiating amid the beauty and magnificence of nature. When we contemplate the lofty inventions of the painter, the sculptor, the architect, we think far less of the materials out of which they are wrought,

or the tools by which they were constructed and realized, than of the fancy which devised them, and the mental sway which controlled and guided the muscular and mechanical powers by which they have been placed before us in all their glory and grandeur. We take a flight beyond the living canvas, the breathing statue, the awe-inspiring dome, we look onward to the man, the intellectual, the enchanter who has spell-bound our faculties by the magic of his genius, and we hail with intensest admiration the immortal memories of Phidias, Agesander, Raffaele, Angelo, and Wren.

But we wander amid the sublime and beautiful of nature with utter listlessness of mind; we pass negligently through scenes of brightness, compared with which the glories of the Acropolis or the Forum are tame and insipid. The harebell from which we brush the dew, the "green colonnade" beneath whose playful foliage we take our noon-tide walk, with all the countless varieties of grace and charm which every where surround us, fail in their impressive appeal to our understandings! We trample on the rich tapestry of the field; we saunter beneath the waving canopy of the grove; we move along below the mighty arch of heaven, glorious with the "fount of light" or "fretted with golden stars;" and all this beauty, all this boundless wealth and splendour, can obtain nothing from us beyond a cold and casual compliment; or at most, a transient and undefined emotion of wonder and admiration.

And yet here is art—exquisite, unrivalled, inimitable art. Here is that which should awaken astonishment, indeed, and admiration, and fervent gratitude, as well as deeply and permanently impress all our best feelings; but which should also habitually exercise our minds, our reasoning and discriminative faculties, lead us onward

and upward, and fix our thoughts and meditations on the Supreme Intellect which planned and made, and set in motion, and keeps in order, this stupendous frame.

It is admitted that in the works of human hands, there is something which more immediately reminds us of the intervention of mind. We are in possession of their history; we know the processes of preparation and construction; the sketch, the model, the projection, lie before us. *There* is the actual trace of the crayon or the brush—there the master-stroke of the chisel which gave expression to feature or energy to attitude—and there are the pulleys and levers which moved and raised the enormous masses that commemorate a nation's gratitude or pride. It is admitted, too, that the immediate works of God are completely above our comprehension, baffling our researches into the motives and operations which gave them substance and form, or the laws by which the Great Artificer is pleased to adjust the balance and the movements of creation. When science has burnt out its midnight lamp—when it has exhausted the great vigil of existence—after all its discoveries and speculations, it stops short at circumstances; and the farthest stretch of man's power and perseverance brings him only to the humbling yet elevating recognition,—*what hath God wrought!* When the anatomist has traced out the fine network of the human frame; when he has passed his knife along its finest fibres, and called on us to inspect and to admire the complete systems, arterial, venous, lymphatic, which, by means of injection or immersion, he has preserved in all their intricate ramifications; and when he has demonstrated to us the ducts and channels and floodgates through which the tide of life incessantly fluctuates, and the modes by which nutriment is separated and passed

through its various conduits to the different portions of the body—how far is he advanced towards the solution of the grand problem of animal existence? And when he has traced out his muscular machinery, and given names to the different modes by which it is put in motion—what progress has he made in explaining the principles of voluntary action, or in illustrating the connection or the distinction between volition, sensation, and exertion? He has given names, and ascertained phenomena, and he has done nothing more. When the chemist has set his fires and solvents to work, and triumphed over the stubborn masses which resisted his analysis; when he has evaporated solids, and condensed ethereal essences; his skilful processes have only conducted him to that point where facts break off, and true discovery begins. And when the astronomer has held communion with the highest sublimities of creation, measured distances, estimated magnitudes, determined periods, given hard and high-sounding names to motions and mutations, and finally lost himself in the immensity of space, what has he achieved but the description, definite or vague, of certain phenomena, dignifying the results of his researches and calculations by the name of laws and principles.

But this distinct and, as it were, tangible perception of the processes of invention and production in the works of human art, and that entire repulse which arrests our curiosity when we seek to ascertain the modes of operation by which Omniscience and Omnipotence regulate the machinery of existence,—instead of causing us to disregard the stamp of mind every where impressed on the scenery of nature, should on the contrary lead us unceasingly to recognise the wisdom and the work of God. And if we con-

template with deep feeling the marbles of the Parthenon, the colossal granites of Egypt, or the air-hung arches of some lofty cathedral of our native land; tracing in their fine proportions or their skilful combinations, the very presence of intellect and genius pervading and animating the insensible material, with how much deeper awe and veneration should we habitually observe the majestic signs of unerring mind, and all-controlling might, shown forth in all that is “above, beneath, around.” Absurd and degrading as is the Pantheistic principle, we can, at least, perceive the steps by which Spinoza arrived at his conclusions, and we may assign some excuse for the overwrought feeling which identified the Creator himself with the visible marks of his presence and his power; but we cannot look upon a blade of grass, or a grain of sand, without turning in indignation from the fool who *hath said in his heart, there is no God.*

Let us then keep steadily in view the necessity of counteracting this erroneous tendency; and while we give a legitimate share of our admiration to the noble achievements of human genius, let us correct the fallacious state of mind which links us to the visible and tangible, and casts an obscuring veil over objects nobler but more remote. When we survey the ever-varying scene of wonder which lies before us, let us accustom ourselves to connect, even with its apparently most insignificant fragments, the recollection that the Divine Mind and the Divine Hand are visible there. We shall find this an elevating and invigorating habit of thought and feeling; it will assist in supplanting vicious indulgences of imagination, and it will yield aliment to that spirit of veneration and love with which we should continually regard the Giver of every good and perfect gift.

ON THE COVENANT OF WORKS.

(Concluded from page 354.)

FROM such reflections we pass, fifthly, To survey the present circumstances of the whole human race under the penalties of the broken covenant.

The condition of human nature is not, as when Adam was in innocence, a state of honour, beauty, and happiness: yet, through the mercy of God, it is not as it might have been, a state of hopeless banishment from his presence, and of consignment to everlasting remorse. The present circumstances of man are those of sin and consequent wretchedness; but yet he is in the realm of Divine mercy where a mediator is exhibited, and the remission of sins is preached.

Throughout the word of God, human nature is supposed to be in a state of general ruin.

We now behold but fragments of the original glory and beauty of human nature, when it appeared endowed with high intellectual powers, and destined to immortality. How brilliant is the faculty of human understanding: it allies the soul to God; constitutes it a rational being; and renders it capable of offering to its Maker reasonable obedience and honour. Yet, "how is the gold become dim! how is the most fine gold changed!" Man possessing the faculty of understanding, does not understand the will of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The judgment of the mind is founded upon the exercise of the understanding, and if the understanding were free from sin, the conclusions of the judgment would correspond with the dictates of eternal rectitude, and invariably contribute to the best interests of the creature: but under the deteriorating influence

of sin, the conclusions of the judgment are often so erroneous, that the infinitely wise God saith, "My thoughts are not your thoughts; neither are your ways my ways. Conscience is the judgment of the mind, acting upon subjects of moral and religious obligation. If, therefore, sin had not infected the soul of man, this faculty would always have been void of offence toward God and all men. But how many persons are now troubled with evil consciences, while others have consciences seared as with a hot iron: yet immensely the largest portion of the human race have consciences so perverted, as to approve their evil deeds, and even to allow them to think, that they are doing God service, while they are shedding the blood, or embittering the lives of his children. If we proceed to contemplate the human will, we find a most noble principle debased in a deplorable degree. When all its decisions were subject to the will of God, it was constituted his vicegerent in the soul, and it maintained a supreme control over all the inferior faculties; but as it now operates, its resolutions are characterized by universal and almost avowed hostility to the ordinances of that glorious Being, who "doeth according to his will in the army of heaven, and among the inhabitants of the earth." What then shall we say of the affections of the soul? If one faculty be more debased than another, the deepest degradation is to be found among these powers. All were originally formed for the most ardent and pleasureable service of God; whereas, sin has so corrupted every one, that no principle of purity remains in them, and it has been found necessary to call them by new names, in order to characterize their operation, when this dreadful influence arises to a degree of depravation, which even man is constrained to deem vicious,

"Sin, like a venomous disease,
Infects our vital blood;
The only balm is sovereign grace,
And the physician God.

Madness by nature reigns within,
The passions burn and rage;
Till God's own Son with skill divine,
The inward fire assuage."

On such a review of the ruin brought upon human nature, does it not appear, that "the whole head is sick, and the whole heart faint? From the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores." Parents would rejoice, if the calamity were limited to themselves, but they find the evil transmitted to their children, and onward to their latest posterity. The natives of any land, if endowed with a spark of generosity, might hail the intelligence, that other lands were free from this bane of human nature; but all are groaning under the same debasement. The age might exult in the prospect of the next generation being elevated to the primitive glory and blessedness of human nature; but the universality of moral evil, considered irrespective of the remedy exhibited by the Gospel, leaves no comfortable hope of a meliorating change; and the general debasement of the mind excludes the desire of such a blessing for others, while the party himself remains under the influence of the principle of sin, and an experience of its consequences.

It is observable also, that the present condition of human nature, is, *a state of individual calamity.*

Of this we have most affecting proofs wherever our observation is directed. Pain and languor often pervade the bodies of men, and in some persons to such a degree, that they scarcely know what the term health implies. Many are subjected to those dreadful afflictions, which tear and rack the human frame to the utmost extreme of misery, until nature is exhausted

in every nerve, and at last sinks down into the arms of death, as a friendly relief from pangs which she is unable to sustain. It is a generally acknowledged fact, that the human frame is in many instances exercised with very severe afflictions, yet few persons beside those in the habit of visiting the hospitals, have any just conception of the dreadful torments occasioned by fractures, wounds, and the innumerable corroding diseases of the human body. If we turn to observe the carnage of the field of battle, and for a moment listen to the cries of the wounded, and the groans of the dying, or behold garments rolled in blood, and the earth drinking in the purple streams of life, as they flow from ten thousand mangled pieces of our nature, who can forbear to exclaim, What hath sin wrought!

Yet all these are miseries of the body, and "the spirit of a man may sustain his infirmity, but a wounded spirit who can bear?" How distressful are the feelings of surviving relatives, when death snatches away one greatly beloved. How keen is the anguish of those whose dearest friends have been slain in battle. How severe are the pangs of many, while stationed by duty and affection in the arduous post of attendance upon very dear relatives, whose bodily sufferings are extreme, and at length terminate in dissolution. This world is converted into Bochim. Here are parents pouring forth torrents of grief over their suffering children, and children weeping at the graves of departed parents. Every fresh circumstance is an additional proof, that the reign of sin is universally productive of misery, and that eventually it entails death.

But the most distressful state of feeling, and that which winds up human woe to its highest tone of relative anguish, consists in the absence of all comfortable evi-

dence, that the spirit of a departed relative is happy. This is not merely the anguish of an hour, a day, or a month, but, like the worm which dieth not, it preys upon the vitals, consumes every means of present comfort, and causes wretchedness through the day, and sleeplessness in the gloomy hours of night: it produces, indeed, a degree of horror utterly indescribable, which constrains a man to exclaim, "O, my son Absalom; my son, my son Absalom! would God I had died for thee, O, Absalom, my son, my son!" But so fully is the present life converted into a state of personal calamity, that to depict its sorrows in all their various scenes, would be a task as endless as their forms and causes are diversified.

Human nature is now further to be considered in a state of *degrading bondage*.

We have heard much of the tyranny endured by Christian captives in Algiers, and the indignation of the British people was roused to vengeance over the degradation of the sons of Africa, torn from their homes by the hand of violence, and for their hard fate as martyred by the lash of the West Indian planter, thousands of hearts bled with sympathy, until at length the consentaneous voice of a generous nation said, "Africa be free!" Of the bondage of Israel in Egypt, divines have often told us, and while the pitiable case of Abraham's posterity has been detailed, our Christian assemblies have deeply sympathised with the patriarchal race, and strongly execrated their oppressors. But let the current of sympathetic feeling be turned home upon ourselves. The bondage into which the race of Adam is brought by "the spirit that now worketh in the children of disobedience," transcends, beyond comparison, all the degradation and misery of those

pitiable circumstances of injured humanity displayed in Barbary, India, or Egypt. That was the slavery of bodies; this is the slavery of souls, and of bodies as under their dominion: that was a slavery sometimes mitigated by adventitious circumstances; this is a bondage most absolute and unrelenting; that was a slavery sometimes bought out, and at the worst it terminated with all its horrors, when death, who levels all but moral distinctions, arrived to emancipate the wretched captive; but this is a bondage that extends beyond the grave, and there the soul finds all this degradation and vassalage wrought up to its consummation, for "the wages of sin is death." Satan, who deceived our first parents into transgression, has ever since remained the tyrant of degraded humanity, and he is continually striving to disgrace and afflict it in an increased degree. Look around upon every side, and behold how the vassals of the devil lie prostrate before the shrines which he has erected, while, like his hideous representative Juggernaut, he drives his horrid car over them, and daily crushes hundreds with remorseless cruelty, and insatiable lust for the blood of souls.

But the human race, in their fallen and degraded circumstances, are again to be contemplated in a state of *gross delusion*.

This is far from being one of the least of those evils which sin has brought upon our afflicted race. Man is deceived by his subtle enemy, the father of lies; and the delusion extends to his own character, to the will of God, and to almost every object around him, and every circumstance of his life. The objects of time and sense are contemplated with a degree of interest which they ill deserve, and the most undue importance is attached to them. They are vain and unsatisfying; they are uncer-

tain and transitory; yet men embrace them as though they were calculated to fill all the desire of the mind, and would endure through everlasting ages. The love of the world prevails in the hearts of all unconverted men, and although it assumes different aspects in different persons, and even in the same person at different stages of his existence, it is still the love of the world. One indulges an avaricious disposition, and calls it by the honourable names of prudence and economy; another cherishes the lust of the flesh, and pleads the unconquerable propensities of his nature, which he holds to be almost, if not perfectly innocent: some indulge in scenes of gaiety and dissipation, as the theatre, the card party, the ball-room, and the dance, and plead, that these are amusements which do no one any harm. But under all the various pretexts that are offered to palliate antichristian practices, the love of the world is manifestly the reigning principle of their hearts; and "if any man love the world, the love of the Father is not in him."

Under the influence of views and feelings equally erroneous, men of the world contemplate all their circumstances. When prosperous they vainly ascribe it to the favour they possess with their maker, while they despise the poor and needy of Jehovah's family, as though they were the offscouring of all things, and the very sport of nature. When visited with adversity or sickness, their unsanctified spirits are "like a bullock unaccustomed to the yoke," and they madly reproach the living God as guilty of injustice, in sending upon them afflictions of which they are quite undeserving. The characters of such persons are not always the most unimpeachable, nor their dispositions the most amiable; but both are contemplated by themselves with the utmost compla-

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cency; and whatever may be the irregularity of their courses, they find some excuse to palliate the case with their consciences. In many other instances such persons erect their crests loftily, and in the pride of their hearts exclaim, "Stand by, for I am holier than thou!" But the omniscient searcher of hearts discerns the inward wickedness that lies concealed beneath all this speciousness and false estimate of character, and he has given a very different decision upon the case; "He flattereth himself until his iniquity is found to be hateful."

Yet gross as the errors are to which we have already adverted, there are others respecting the character of God, fostered in the un-renewed heart, which are even more fatal and palpable. Men sport with the name and perfections of their Creator, as though, instead of being of all things most sacred, they were of all the least important, and the fairest topics of speculation. The justice of God is almost excluded from the creed of many persons, except so far as it may be convenient for the purpose of having great offenders, and more especially their own enemies visited with divine judgments. The mercy and goodness of Jehovah are attributes which, in their estimation, will cancel all their personal guilt. They exalt mercy at the expence of justice, and find it a convenient way of silencing any remonstrances, reproofs, or forebodings of conscience, which they may sometimes be constrained, however reluctantly, to hear. But whence do these misapprehensions of their own characters and of the attributes of God arise? It will be found on careful examination of the case, that their minds are under an awfully infatuating influence from Satan, which has produced all these gross and fatal delusions. "The god of this world hath blinded the

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evangelical obedience may be produced.

There are points in which the covenant of works and the covenant of grace agree. Some of the parties concerned are the same, God being the author of each, and man being the recipient and subject of both. Each covenant contains promises, and those promises extend to eternal life. The condition of both covenants is the same, for the covenant of redemption, no less than that of works, requires perfect obedience. God is as holy viewed as the contracting party in the covenant of grace, as in that made with Adam, and he never can admit any to communion with him, but upon principles of holiness. Finally, the proposed end of both covenants is the same, as both contribute to the divine glory; for God can do nothing that has not his own glory for its ultimate object, that being the highest possible good in the whole economy of nature.

But there are other points in which these covenants differ greatly. In the covenant of works, God appears in the character of a supreme lawgiver, dealing with his creatures upon principles of pure equity. In the covenant of grace, he appears as an infinitely merciful God, freely bestowing pardon upon sinners, whom he has in the exercise of sovereign mercy chosen to everlasting life. In the covenant of works there could be no mediator, but under the dispensation of grace all parts of the covenant are ordained in the hand of Jesus as the great mediatorial person. The covenant of works, therefore, required that the individual placed under it, should perform all its conditions for himself; but the covenant of grace not only permits but ordains the performances of its requirements by the mediator. In the former covenant, the party subject to it is considered as per-

forming and meriting in his own person, but in the latter the same party is referred as believing, and his faith is imputed unto him for righteousness: all boasting is excluded, and saved sinners are taught to say, "Not unto us, not unto us, but unto thy name, O Lord, give glory." Finally, the covenant of works was but transitory, extending, at most, only through a certain probationary term, and being soon broken, it ceased for ever to be a covenant of life; but the covenant of grace insures the final perseverance of its subjects, and imparts blessings of the highest order through an endless duration.

In closing our contemplations on this subject, it becomes us to remember that every individual of the race of Adam is under one of these two covenants. He is either under the broken covenant which he can never fulfil, and the curses of which must sink him to that fiery pit where is everlasting weeping, wailing, and gnashing of teeth; or he is under the covenant of grace, entitled to its promises, and warranted to rejoice in the liberty of the gospel. "Examine yourselves," saith St. Paul, "whether ye be in the faith, prove your own selves; know ye not your own selves how that Jesus Christ is in you, except ye be reprobates." Think how near your dying day may be, and when that solemn period arrives, the past enjoyments of earth will prove no solace to your souls; but to have a good hope through grace of a blessed immortality, will enable you to appropriate to yourselves the strong apostolic language, "O death, where is thy sting? O grave, where is thy victory?" Let sinners, therefore, look with the eye of faith to him who was promised as the seed of the woman, destined to bruise the serpent's head. Let them look to him who was afterwards recognised as the Son of

God; and yet the man of sorrows and acquainted with grief, bearing our sins in his own body on the tree. Let them look to him as the risen Saviour, and glorified intercessor of his church. Beholding in him a Mediator able to save unto the uttermost all who come unto God by him, let them commit into his faithful hands the everlasting interests of their immortal spirits.

LETTERS FROM DR. DODDRIDGE
TO THE REV. MR. STEFFE.

Northampton, May 8, 1735.

Reverend and worthy Sir—Your great goodness will pardon me, if, after the fatigues of a sacrament day, I write but a small part of what my respect to you, and concern for yours, would otherwise dictate, in answer to your last. Your elder son returns with the best assurances I could wish to give you of diligence in study, proficiency in knowledge, sobriety and prudence of behaviour, and I hope I may add, with some growth in grace. I have the most pleasing expectations of his being eminently useful. As for your younger, I am greatly pleased to see your sentiments of his letter just such as mine were. The purpose for which I sent it to you, required that it should be uncorrected by me; and his master tells me, he did not see it. I saw him the other day, greatly surprised at his genius and proficiency. He is now a much better scholar than most that come to me. Had I known he had gone so far, I would not have advised his settlement with Mr. Lee; but as he is there, I beg that if you think fit he may be continued a little while longer; for, I fear, his being taken away, would quite break Mr. Lee's too tender spirits, and ruin his school, and perhaps his family. I know, Sir, that he has not all the advantages he might have in some few excellent schools;

but you will please to recollect, that he is sheltered from many temptations to which many are exposed in them. Something to the purpose his honest diligent master is doing with him; and he has none to clog and hinder him. He is under the preaching of a most excellent man, Mr. Some, than whom I know none more wise to win souls; and Mr. Farmer is now going into the family, under whom he will have great opportunities of improving both in classical studies and in Divine knowledge, and the gift of prayer, for which this young gentleman is peculiarly eminent. And he is so good as to promise, that when he is at home, as he will generally be, he will read some Greek classic daily with your son, and review his Latin exercises. On the whole, Sir, I refer the matter to your judgment, only adding, that if he continues with Mr. Lee, I will engage, when he is fit for academical studies, either to procure an exhibition for him from London, or to give him his learning. I must not enlarge farther, but conclude, cordially thanking you, dear Sir, for the honour you do me in committing one of your sons to my care, and intending me another. I will endeavour to shew my gratitude by labouring to the utmost for their service: and I heartily pray that the great and good Shepherd of Israel may spare your valuable life, that you may long feed the flock committed to your charge, and may see your sons workmen, who need not be ashamed, rightly dividing the Word of Truth. Our united services attend you and your pious and worthy consort. I am tenderly sensible of the kind concern you express always for me and mine, and assure you, that were not your distance and my work so great, I would not leave it merely to my pen to tell you how much I am, Reverend and much esteemed Sir, your very affectionate, though un-

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worthy brother and obliged servant
in the best bonds,

P. DODDRIDGE.

My young gentlemen send their
humble services, and thanks for
your kind remembrance of them.

Reverend Sir,—I inclose your
son's bill: Mr. Barker answers for
£20 a year. We balance accounts
at Christmas and Midsummer, and
'tis probably but little that will
come to your share. I have not
time to give you a large account
of your son; he will tell you what
he studies, and I hope, Sir, you
will see that he has not lost his
time: I have done what I could
for his service; and I can assure
you, he has been very diligent, and
is constantly sober, obliging, and,
on the whole, very exemplary in
his behaviour. The sentiments of
wisdom and piety, which it was
your early care to infuse into his
mind, he seems so to have imbibed,
that I trust the tincture of them
will never wear out. 'Tis a great
pleasure to me to think, that if
God continues my life, he has five
years more to spend with me.
I hope his education will be then
so far advanced, that his reverend
and worthy father will judge him
fit for the great work before
him. He will witness for me that
'tis my great labour to form my
pupils to candour as well as se-
riousness, and to promote a zeal
about the great things in which
we all agree, rather than the little
matters in debate amongst us. 'Tis
my hearty prayer, kind Sir, that the
best of blessings may always attend
your ministrations, and that you
may be as happy in every relation
and circumstance of life as, I per-
suade myself, you will be in this
gentleman, your son. I am,
Reverend Sir, your very affection-
ate, though unworthy brother, and
humble servant,

P. DODDRIDGE.

Northampton, June 8, 1734.

My wife's service joins with
mine to yourself, and lady, and
family.

I can truly say I receive your
letters with all the reverence and
tenderness which I should pay to
those of a wise, pious, and conde-
scending parent, but I delay an-
swering them to a shameful de-
gree, which, perhaps, few but your-
self would have the goodness to
pardon. I don't plead business for
my excuse, for I look upon my
correspondence with such friends
as Mr. Steffe as a very considerable
part of my business; but I was
willing to wait till I could say
something certain as to what is to
be expected both from and for your
younger son. My expectations
from him are very considerable.
Few have brought more learning
hither, or received more here in so
little time. What he does, I leave
it to him to tell you; 'tis enough
for me to tell you how he does it;
and one short word will serve, when
speaking of both your sons—*well*.
As to the provision made for him,
I assure you, I have writ, since
the date of my last to you, several
long letters on his account. As he
passed his examination with great
honour, I transmitted the testimo-
nial to some friends in Town, di-
rected to Mr. Goodwin, late of
Yarmouth, who rejoices in an op-
portunity of serving you; and as-
sures me, that he questions not
but at their next meeting for the
admission of pupils, which will not
be till February, the Congrega-
tional Fund will order him £12 a
year, which is their highest exhi-
bition to country pupils. Since
this, I received a letter from your
old neighbour, Mr. Say, late of
Ipswich, inquiring after his cha-
racter, which, when I had sent up
at large, he returned me an answer
the very next post, which was last
Friday night, to tell me, that a
friend, to whom he had communi-
cated it, had promised £6 a year

to him, to begin as from last Midsummer, and to be continued even after that from the Fund should come in; so that here will be an unexpected provision for his board and teaching. I am sure, dear and much honoured Sir, you cannot receive this news with more pleasure than I transmit it to you. The occasion of Mr. Say's service to us was so providential, I cannot forbear mentioning it. He chanced to be in company with our worthy friend, Mr. Barker, who hearing him name his worthy friend Mr. Steffe, asked him, if he knew the Christian name of the eldest of his sons with me: this gave Mr. Say the hint of your having a younger son with me, on which he happily recollected that a friend of his had just before inquired after a hopeful lad at the academy, who needed assistance in his education. There is, methinks, Sir, so much of the Divine goodness in this concurrence of little circumstances, that I am sure it will endear it greatly to a heart, so well disposed as yours to refer all to him who is the Author and End of all. Should you think proper to write to Mr. Say on this occasion, a letter directed to him in James-street, Westminster, will probably reach him. I paid £4. 14s. to Mr. Lee on your account; but apprehend some mistake in the bill, which shall, if so, be carefully rectified. I cannot conclude, without my humble thanks for this double trust which you honour me with, and which, as God shall enable me, I will now take double care to answer. I am conscious to myself of many defects; but hope, what is wanting in the learning and capacity of the tutor, will be made up by the genius and application of the pupil. And I have the pleasure to tell you, I know not that parent who has two sons who seem to me to promise more eminent usefulness in the church of Christ, if I please God to add humility to the other gifts and graces, which,

I apprehend, he has bestowed on both. When writing to one of your character, I know not, Sir, whether I should condole or congratulate you on the late menaces you have met with for the sake of your care to keep a good conscience. It seems to me to entitle you to a set of peculiar blessings due to persecuted saints: I hope God will restrain their malice, and confirm your faith; and beg, that if the opposition should grow formidable, you would please to inform me of the particulars, and I assure you, I shall be ready to do my utmost for your service, if the little interest I have with some of the great ones can be thought of any use. Perhaps God has been pleased to give me that interest on purpose that it might be used on such an occasion as this; at least, I am sure, that merely to have attempted any thing in so good a cause, and for so dear and venerable a friend, will be one of the greatest imaginable pleasures to, reverend and very dear Sir, your most affectionate, though unworthy brother, and much obliged humble servant, P. DODDRIDGE.

My wife sends her humble service to you and your good lady, and abundant thanks for your kind concern for her and the dear little ones, who are all, through mercy, well. I hope, Sir, all your children are so, and desire my hearty service to all of them near you. My academics join in thanking you for the honourable and affectionate mention you are pleased to make of them, and return their humblest services. How happy should we all think ourselves in an opportunity of waiting on you here. May the great Physician strengthen your weak constitution, and bring us to meet with joy in his heavenly presence, where neither the malignity of diseases or enemies shall molest us any more. Pardon the length of this, I fear, hardly legible letter: it was *ex pectore pleno*.

ON THE NEGLECT OF BAPTISMAL REGISTERS AMONG DISSENTERS.

(To the Editors.)

Your correspondent T. H. (March, p. 132,) has very properly called the attention of your readers to a gross inconsistency which I fear is not unfrequent among dissenters in large towns, of applying to the clergyman of the parish to baptize their children, by which they countenance the *sign of the cross*, which all dissenters consider as superstitious, and tacitly assent to *declarations* about *regeneration*, which most dissenters consider as unscriptural and false. I do not think that this conduct is to be attributed to any latent superstitious reverence which the parties entertain for the clerical administration of this ordinance, nor can I think with him, that it generally arises from ignorance of that important doctrine, which the old canon law declared, which Blackstone illustrated, and Sir John Nicholl, in his elaborate judgment on the case of *Kemp v. Wicks*, has for ever confirmed—that *lay-baptism is valid—valet baptisma etsi per laicos ministratur*; but I must attribute it to a natural anxiety which many parents feel, that the births and baptisms of their children may be recorded where a copy of the register may be easily obtained—and which many are suspicious might not be the case if their children were baptized by their own pastors. Not that I mean to insinuate that the dissenting churches of the metropolis and other great towns of the kingdom, are destitute of baptismal registers, but that as particular churches in such places too frequently become extinct, they do not afford a sufficient security to those who wish to be safe in this matter.

Mr. Walter Wilson tells us, in his *History of the Dissenting Churches of London* (which however does not record them all), that

thirty-seven *Pædobaptist churches* have become extinct since the revolution: now I would ask, where are to be found the registers of these churches? Is there not cause to fear that most of them have been destroyed as *waste paper*, or if they exist, all traces of where they are to be found are for ever lost? And yet on the pages of the registers of these defunct churches, many a name is recorded with which much valuable property is connected, and the welfare of many families may depend. If then dissenting churches have become extinct, and their papers have been lost, and if there are other churches “where the things which remain are ready to die,” and whose documents may soon share the same fate, can we wonder that cautious parents are to be found not willing to commit a register, which may eventually prove of the greatest importance to their descendants, to such precarious custody? I know more than one instance in which this painful fact has been pleaded in justification of the alleged inconsistency, and I am convinced that until the minds of such parents are satisfied, that dissenting registers are equally secure with parochial ones, their pastors will be deprived of the most favourable opportunity of giving useful advice, exciting pious emotions, and of establishing pleasing associations in their minds.

The importance of this subject was felt eighty years ago by the dissenting deputies of that day, and they obtained permission from the trustees of Dr. Williams's estates, which is renewed every year, to deposit a general register of births of children of dissenters in the Library at Red Cross Street, where, for a trifling expense, the facts may be recorded* with a se-

* The Librarian attends every Tuesday, Wednesday, Thursday, or Friday, between the hours of 10 and 3, (except in the month of August and Whitsun

cure equal to any parochial record in the kingdom. Now wherever this fact is known, there can be no apology for seeking clerical assistance, and as dissenters, the parties are "without excuse." But as I fear this arrangement is very partially known, permit me to suggest to the respected pastors of the dissenting churches in London and its environs, that if they were uniformly to recommend this mode of registering, as well as the entry of particulars into their own books, or if they were to go a step further, and undertake the little trouble for their friends, it would be an act of attention which they would not fail to appreciate, and would remove what I conceive to be the great cause of the inconsistency from among the dissenters of the metropolis.

I am not aware that the dissenters in the country, especially in the more secluded parts, are guilty of the irregularity of which your correspondent complains, though, I imagine, many of them might make out a better case than even their metropolitan brethren, if they needed it. For there is reason to believe, that if the registers of the London churches are sometimes lost, many of the rural churches never had any public register to lose, and that till within a few years the subject has never been thought of by them. I know a village church which existed in 1703, and has always been attended by many persons of property, that never had a baptismal register till 1815, and I have now before me the private papers of several distinguished country ministers who have made memoranda of the baptisms they administered in a most irregular way: thus, at

the end of an old copy of Sternhold and Hopkins, one writes, "A Catalogue of the Children Baptized by the unworthy Servant of Christ, J. H. 1730;" within the cover of a dirty pocket book, and among all the expenses of the good man's house, a second records, "A List of Children I Baptized while at T——;" whilst a third has entered them with all the minute particulars in his private diary, blended in one record with his devotional feelings and domestic history. Such neglects have been, and though it may be stated to the honour of the present race of ministers that they are generally more attentive to the proper discharge of this important duty than their predecessors, yet there is much cause to fear that in some places it is still neglected, or that the registers are entered into some paltry book which has nothing to distinguish it from a school-boy's ciphering-book. Permit me therefore to entreat the pastors and deacons of churches in such circumstances, to consider their duty to their own people and to public justice, the interests of which are sometimes much connected with documents of this kind. Let them not pause over the expence it may occasion, for such ill-timed parsimony will justify the imputations of their enemies, "that they starve their own cause," and may also lead, in these days of accurate research into all that relates to the political economy of our country, to some parliamentary censure, if not legal enactment, which would be inconvenient and burdensome to the whole dissenting community.*

* A Baptismal Register is published by Westley, (late Williams,) Stationers' Court, the form of which was recommended by Mr. J. Wilks in the Evangelical Magazine for May, 1815, page 203; and which may be had bound up and lettered, according to order, at a moderate expence.

and Christmas weeks) to supply any person, on paying a shilling, with a blank form of certificate, which being carefully filled up is returned to the Library, and there registered under the inspection of a Committee of the Dissenting Deputies.

Allow me to add, that I hope whilst your valuable miscellany may long continue to advocate the general cause of Nonconformity, and to exhibit the peculiar advantages of the Congregational plan, you will permit it to be sometimes employed in directing its readers to those defects from which even the simplest and best of systems is not exempt.

AMICUS RUSTICUS, B.
March 12, 1822.

ON THE OCCUPATION OF ST. PAUL.

(To the Editors.)

WITHOUT at all stopping to enter very minutely into what has been brought forward by *Otium* on the business which the Apostle Paul followed, I would only hint to that gentleman that he has fallen far short of producing any satisfactory answer to the query.

For, in the first place, it is by no means clear, "that it must have been a lucrative branch of business." We really find no evidence that Paul was rich, and instead of being told that he could in a few hours earn as much as would supply his necessities, we find him working *night and day*, that he might not be chargeable: we find also his necessities ministered to from other churches while at Corinth, where he engaged in this very severe labour.*

What use tents would be for at Rome, seems an odd kind of question. Did they not constitute part of a Roman soldier's equipment? and it might with as good reason be asked, Why manufacture tents in London, when the people in the vicinity do not live in tents but in houses? Have we not heard of military encampments in various places of Britain in the days of George III. and shall we think it

wonderful that tents were a staple article at Rome, or any of the cities of the Roman empire, in the days of Nero?

But in the second place, where a criticism does not evolve the difficulty, but rather increase it, no advantage can accrue from adopting it. Now, without questioning the abilities of Michaelis, or the learning of Julius Pollox, in scriptural criticism, and allowing that *σκηνοποιος* and *μηχανοποιος*, can be rendered synonymous, which to me appears very doubtful; what is derived from the substitution, and what are we to understand by *mechanical instruments*? I for my part know something about mechanical instruments, and I can assure *Otium* that some of them would be more laborious to fabricate, and difficult to transport than those necessary for making tents. Need I particularize? A blacksmith, for instance, is a mechanic, but would a maker of sledge hammers have a light and easy job? Would the labour of a few hours at it be all that was necessary for a man's support? And would the tools necessary be "easily transported?"

The tools necessary for the construction of a tent, I should presume, would be like what are used by such artists still—would resemble those used by tailors, upholsterers, and sailmakers; these could be "easily transported," or might be found purchaseable in any place where the Apostle might come.

Perhaps *Otium* may consider the Apostle as degraded by the supposition of his being a tailor, and he may be desirous of ranking him with hammermen who often stand at the top of the incorporation list. To me it appears a matter of little import whether the Apostle wrought with his needle, or with his hammer, and I would suggest the little importance that such a piece of knowledge would bring

* See Acts xviii. 3; xx. 34. 1 Cor. iv. 12; ix. passim. 2 Cor. vi. 5; xi. 27; xiii. 13–16. 1 Thes. ii. 9.

with it even could it be attained. He who counted all things loss, yea dung, that he might win Christ, would have cheerfully swept the streets of Rome, could he have advanced his great Master's glory and benefitted the souls of men.

After all, perhaps, Paul was a weaver of some sort of hangings—something used in the furniture of the lodgings of the wealthy—something resembling arras or tapestry, and this might perhaps be a very common occupation at a time when the dwellings of the luxurious Roman citizens began to be garnished in a gorgeous manner.

A.

HINTS ON BREVITY.

(To the Editors.)

GENTLEMEN,—Allow me, as a lover of brevity, to express my regret at the prevailing disposition to neglect that wholesome quality. I profess myself a votary of the old school;—not of that which emitted folios, as the crater of a volcano sends forth its masses of lava, heavy, dense, and dark; but of that which set the fashion of small snug duodecimos, full of pithy sentences, short, and antithetical, sparkling with fanciful expression, flashing on the mind with the brilliancy and brief existence of a meteor. Such volumes as those of Warwick, Overbury, Quarles, and Ellis, are my delight, and I am quite of opinion, that the wisdom of a nation is contained in its proverbs.

It has often fretted me to see the effect of a good thing marred by eking out; and I am a mortal enemy to the system which, instead of inquiring how small a space sentiments and arguments can be squeezed into, spreads them abroad, as the General of a small army does his regiments, to make a show. There is too much of this now-a-days, the modern race

of composers must study compression, if they would have their works live, and—but I protest, Gentlemen, I am myself beginning to prose.

I have sometimes had an ugly quotation about brevity and obscurity thrust in my way—but I have higher authority than that of Horace in vindication of my taste; and I will venture to affirm that no man who might have told his tale in twenty words, ever yet stretched it on to thirty, without injuring its clearness and effect.

I like short sermons, (I doat on Ogden,) short speeches, short essays, short poems, short credit, short meals, and short epistles.

I am, &c.

CURTIUS.

BIBLICAL QUERY.

IN the 2d book of Kings, 5th chapter, Gehazi is represented as smitten with the leprosy of Naaman, and Elisha pronounced, that this leprosy should cleave to his seed for ever. In the 7th chapter, the four leprous men appear as separated from society, and kept, even when the city was besieged, at the entering in at the gate without the city, because of their leprosy. Persons with this dreadful and loathsome disease, were by law "to dwell alone," and to be without the camp. The curse inflicted upon Gehazi was, as by sacred chronology, about 894 years before the Christian era, yet by the same chronology Gehazi is represented in 2 Kings, 8th chapter, to be familiarly talking with the King of Israel nine years after that event, when it would be expected, that, on account of his being a leper, (even so as to be white as snow,) he would have been compelled to be an exile from society. How can this apparent discrepancy in Biblical History be fairly reconciled?

M.

POETRY.

FROM POLYHYMNIA. BY JAMES MONTGOMERY, Esq.

REMINISCENCE.

WHERE are ye with whom in life I started,
Dear companions of my golden days?—
Ye are dead, estranged from me or parted,
Flown like morning clouds a thousand ways.

Where art thou, in youth my friend and brother,—
Yea, in soul my friend and brother still;—
Heaven received thee and on earth none other
Can the void in my lorn bosom fill.

Where is she whose looks were love and gladness—
Love and gladness I no longer see;—
She is gone, and since that hour of sadness
Nature seems her sepulchre to me.

Where am I,—life's current faintly flowing;
Brings the welcome warning of release;
Struck with death, ah! whither am I going,
All is well, my spirit parts in peace.

YOUTH, MANHOOD, AND AGE.

Youth, ah! youth, to thee in life's gay morning,
New and wonderful are heaven and earth:
Health, the hills, content the fields adorning,
Nature rings with melody and mirth.
Love invisible, beneath, above,
Conquers all things, all things yield to love.

Time, swift time, from years their motion stealing,
Unperceived hath sober manhood brought:
Truth, her pure and humble forms revealing,
Tinges Fancy's fairy dreams with thought;—
Till the heart, no longer prone to roam,
Loves, loves best the quiet bliss of home.

Age, old age, in sickness, pain, and sorrow,
Creeps with lengthening shadow o'er the scene;
Life was yesterday, 'tis death to-morrow,
And to-day the agony between:—
Then how longs the weary soul for thee,
Bright and beautiful eternity!

FROM "SONGS OF ZION."—PSALM XXIV.

BY THE SAME AUTHOR.

THE earth is thine, Jehovah!—Thine
Its peopled realms and wealthy stores;
Built on the flood, by power divine,
The waves are ramparts to the shores.

But who shall reach thine holy place,
Or who, O Lord, ascend thine hill?
The pure in heart shall see thy face,
The perfect man that doth thy will.

He who to bribes hath closed his hand,
To idols never bent the knee,
Nor sworn in falsehood—He shall stand
Redeemed, and owned, and kept by Thee.

REVIEW OF BOOKS.

Memoirs of the Life and Character of the late, Rev. James Hervey, A. M. Compiled by John Brown, Minister of the Gospel, Whitburn. Third edition, with large additions. London: 8vo. pp. 543. Ogle, Duncan, and Co. 1822.

AMONG the holy and exemplary men, who have recommended the Gospel by their lives, and enforced it from the pulpit and the press, James Hervey deserves an honourable place. We are not insensible to the defects of his style; we have no great relish for that species of poetical prose which he preferred as the vehicle of his meditations; but we have little disposition to be fastidious, when we witness the intense interest which they excite in the youthful mind, and when we recollect the wholesome and impressive truths to which they give large currency. We see no propriety in mixing up questions of taste with matters of usefulness, and whatever our abstract sentiments may be respecting the legitimate qualities of sound composition, we shall not venture to withhold our approbation from the writer, who has fixed the attention of innumerable readers, who has impressed on many a heart feelings at once pleasurable and salutary, and whose works, breathing kindness and true piety, are fraught with the pure verities of the Gospel. Nor do we feel inclined to assume the theological chair, and deliver a sage and hair-splitting dissertation on subtle points of divinity, as a preface to a series of shrewd criticisms on Theron and Aspasio; since, though we much prefer the plain language of Scripture, to the most select and guarded phrases invented by human ingenuity, and though we should object to several of the terms and explanations devised

or sanctioned by Mr. H., we are fully satisfied that our views of evangelical truth are substantially the same. It was the object of this excellent man to exalt the glory of God's free grace, to lay man's pride and self-confidence prostrate, and to bring him, conscious of entire guilt and helplessness, to a justifying Saviour, and a sanctifying Spirit. Whatever occasional appearance there might be in his writings of overcharged doctrine, we are persuaded that his views were moderate and practical; he was, indeed, a decided Calvinist, and we have no apology to offer for him on this score, since we must, in this respect, share in his reproach; but he abhorred Antinomianism, he enforced triumphantly the necessity of personal holiness, and he gave free scope to the unrestricted invitations of the Gospel.

The Rev. James Hervey was born February 26, 1713, at Hardingstone, near Northampton, in the vicinity of which town, his father, a clergyman, resided. After having received the elements of a liberal education at the grammar-school of the county town, he was sent, in 1731, to Oxford. His first years at the University were not distinguished by much exertion, and the sort of reading in which he indulged, was not calculated to invigorate his mind. Books of elegant and instructive, but superficial science, and feeble criticism, were substituted for those masculine compositions which might have given strength and acumen to his modes of thinking and expression; and his early error in this selection had an injurious influence on his future habits.—The year 1733 was to him the commencement of an important era; he became acquainted with

the Wesleys, with Whitefield, and the rest of those young men who began at Oxford the career of Methodism, and when at home, he commenced an intimacy with Risdon Darracot, then a student under the direction of Dr. Doddridge. For many years, however, his views of religion seem to have been obscure; a spirit of self-dependance, an expectation that zeal and devotedness were to be his recommendations to the Divine favour, and imperfect notions of the character and office of the Redeemer in the great work of our justification, tainted the soundness of his profession, and poisoned the chalice of his joys.

"All his external observances, and his attempts to practise virtue, had a tendency to build up a strong barrier between Christ and his soul. He used to lament, as one of the greatest losses of his life, that the Economy of the Covenants, by the excellent Witsius, was, while at the university, never so much as mentioned to him; and while he was at Stoke Abbey, Devonshire, his dear friend, Paul Orchard, Esq. who was in the same spirit of inquiry after happiness with himself, joined with him in reading a vast variety of treatises. and a great deal of religious trash they perused; a number of legal books they studied, which had no other tendency than to eclipse the glory of the Lord Jesus, and leave their souls in frost and darkness. Among the rest, they stumbled on one good book, Coles on God's Sovereignty. Their minds were so encrusted with prejudice, and so envenomed with enmity at the dominion of God, that they threw the book away, not only as worthless, but as pernicious, and resumed the reading of books more adapted to their legal pride. During part of this period, he possessed what he afterwards reckoned a rich treasure of gospel-truth, Marshall on Sanctification; but he let it lie by in his study, without the least attention, or so much as once reading it, till at last the providence and grace of God roused him to read this treatise, which was so much blessed to him. Mr. Hervey was left to make his own way in religious knowledge, and for a long time that way was in the dark: at last, Jenks on Submission to Christ's Righteousness, and Rawlin on Justification, in 1741, were put into his hand by Divine Providence. These were the books which, under the influence of the Spirit of God, first

directed his apprehensions to Christ's righteousness. Marshall on Sanctification first led him to the great spring and means of gospel-holiness. Mr. Thomas Hall on Perseverance, in the Lime Street lecture, first led him into the comfort of that doctrine. He acknowledged to the Rev. Moses Brown, that Zimmerman on the Excellency of the knowledge of Christ, was among the first books that let him have a clear light and understanding of the gospel, and had been blessed to his experiencing any true established rest in his soul. He was also much assisted in his researches into evangelical truth by Boston's Fourfold State of Man, and Witsius on the Covenants. Of this the author says, "I cannot but lament it, as one of my greatest losses, that I was no sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and such a sweet savour of holiness, that I know not any comparison more proper to represent their true character, than the golden pot which had manna, and was outwardly bright with burnished gold, inwardly rich with heavenly food." While he perused these treatises, he found many expressions contrary to his pre-conceived and legal ideas, being quite unaccustomed, as he says, to the joyful sound of grace and salvation, infinitely rich grace and perfectly free salvation; they were strange language to him; but he constantly read on, till, under a divine blessing, he knew the grace of God in truth; and, examining and explaining these expressions, found them to coincide entirely with the truth as it is in Jesus."—pp. 6, 7, 8.

The first of these was perhaps the most unfortunate book on which, in his actual state of mind, Hervey could possibly have "stumbled." With much that is valuable in his matter, Elisha Coles is not always discreet in his manner, and he represents Gospel truth under just that sort of aspect, which we should think calculated to repel the timid inquirer, and to array fierce and unconquerable prejudice against the doctrines which he is anxious to recommend. Nor would Marshall on Sanctification be well suited to such an early stage of religious experience. There are few works of more substantial excellence; few that go deeper or more effectually into that important subject; but the modes of

discussion are so far removed from common routine; and there is, in the whole cast of the treatise, a vigour so nearly allied to harshness, that it requires a strong effort to master its perusal;—the exertion once made, few volumes will so richly repay the cost. Jenks's duodecimo is, indeed, an admirable book, and providential was it for Mr. H. that he met with so seasonable an instructor; plain, judicious, unanswerable, nothing could be better adapted to meet the exigencies of a well disposed inquirer after evangelical truth. In a letter to Mr. Whitefield he observes,

"You are pleased to ask, how the Holy Ghost convinced me of self-righteousness, and drove me out of my false rest? Indeed, Sir, I cannot tell; the light was not instantaneous, but gradual; it did not flash upon my soul, but arose like the dawning of the day. A little book, by Jenks, upon Submission to the Righteousness of God, was made serviceable to me. Your journals, dear Sir, and sermons, especially that sweet sermon upon *What think ye of Christ?* were a means of bringing me to the knowledge of the truth; and another piece has been also much precious eye-salve to my dim and clouded understanding, I mean Marshall's Gospel-Mystery of Sanctification. These, blessed be Him who is a light to them that sit in darkness, have in some degree convinced me of my former errors. I now begin to see I have been labouring in the fire, and wearying myself for very vanity, while I have attempted to establish my own righteousness. I trusted I knew not what, while I have trusted in some imaginary good deeds of my own; these are no hiding-place from the storm, they are a refuge of lies. If I had the meekness of Moses, and the patience of Job, the zeal of Paul, and the love of John, I durst not advance the least plea to eternal life on this footing: but as for my own beggarly performances, wretched righteousness! gracious adorable Emmanuel! I am ashamed, I am grieved, that I should thrust them into the place of thy divine, thy inconceivably precious obedience!—pp. 13, 14.

Mr. Hervey was ordained by Bishop Potter, September 14, 1736, when he left Oxford, and commenced his ministerial labours at Collingtree, as his father's curate: he afterwards held, for a short

time, the curacy of Dunmore, in Hampshire; and in 1740, took up his residence in the same capacity at Bideford. It was here that his *Meditations and Contemplations* were in part composed, and "here he began to preach evangelically." The two sermons, in which he first avowed his change of sentiment, were distinguished by the title of his "*Recantation Sermons.*" In 1743, he returned to the scene of his former labours; and in 1752, on the decease of his father, he was inducted into the family livings of Weston-Favell and Collingtree. His health seems never to have been vigorous: he was frequently visited by alarming debility; and his indefatigable labours hastened that end which this eminent servant of God was so well prepared to meet. We regret that we cannot find room for the whole of the closing scene; and the interest of the following extract must apologize for its length.

"On the 25th of December, on which he died, in the morning, his brother coming into his room to inquire after his welfare, he said, "I have been thinking of my great ingratitude to my God." Mr. Maddock also paying him his morning visit, Mr. Hervey lifted up his head, and opened his eyes, as he sat in his easy chair, to see who it was, and said, "Sir, I cannot talk with you." He complained much this day of a great inward conflict which he had, laying his hand on his breast, and saying, "Ah! you know not how great a conflict I have." During this time, he constantly lifted up his eyes towards heaven, with his arms clasped together in a praying form, and said two or three times, "When this great conflict is over, then," but said no more, though it was understood he meant he would go to rest. Dr. Stonehouse came to him about three hours before he expired. Mr. Hervey urged strongly and affectionately to the Doctor the importance and care of his everlasting concerns, and entreated him not to be overcharged with the cares of this life, but to attend amidst the multiplicity of his business, to the one thing needful; which done, said he,

"— The poorest can no wants endure,
And which not done, the richest must
be poor." FORK.

This he said with such an emphasis and significant look, as conveyed the meaning in a manner the most sensible and affecting.

"The Doctor, seeing the great difficulty and pain with which he spake (for he was almost suffocated with phlegm and frequent vomitings), and finding by his pulse that the pangs of death were then coming on, desired him that he would spare himself, "No," said he, with peculiar ardour, "Doctor, no; you tell me I have but few minutes to live; O let me spend them in adoring our great Redeemer!" He then repeated the 26th verse of the 73d Psalm, "Though my heart and flesh faileth, God is the strength of my heart, and my portion for ever:" and he expatiated in a most delightful manner on the words of Paul, 1 Cor. iii. 22, 23; "All are yours, whether life or death, things present or things to come," referring his friends to the exposition of Dr. Doddridge. "Here," said he, "here is the treasure of a Christian; death is reckoned among this inventory, and a noble treasure it is! How thankful am I for death, as it is the passage through which I go to the Lord and giver of eternal life, and as it frees me from all the misery which you see me now endure, and which I am willing to endure as long as God thinks fit; for I know that he will, by and by, in his own good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome death! thou mayest well be reckoned among the treasures of the Christian; to live is Christ, and to die is gain." After which, as the Doctor was taking his final leave of him, Mr. Hervey expressed great gratitude for his visits, though it had been long out of the power of medicine to cure him. At this time Mr. Hervey lay for a considerable time without seeming to breathe; the company in the room thought he was gone; Dr. Stonehouse took a looking-glass and placed it before his mouth, and observed he was still living: a little after he revived. Having paused a short time, he, with great serenity and sweetness in his countenance (though the pangs of death were upon him), being raised a little in his chair, repeated these words; "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy most precious and comfortable salvation. Here, Doctor, is my cordial; what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this supports me!"

"When writing *Aspasio Vindicated*, Mr. Hervey had intimated his earnest

wish for himself, that he might die the death of Simeon, and his God gave him the desire of his heart. Jesus made him a conqueror over all the powers of darkness; having endeavoured to rob him of his peace, but in vain, they left him in the Saviour's hand, never more to be tempted, and he watched over him with the tenderest love until he took him home.

"About three o'clock, he said, "The conflict is over; now all is done;" after which he scarcely spake any other word intelligibly, except *precious salvation*. Some years before his death, when he found himself bowed down with the spirit of weakness and infirmity, he was afraid he would disgrace the gospel in his languishing moments, he earnestly prayed to God, and desired others to unite in the same petition, that he might not then dishonour the cause of Christ. His own and his friends' prayers were heard; for, notwithstanding his lingering weakness and depressed spirits, which at length gave him up into the hands of death, yet he triumphed over all his fears, and over the grand tempter and adversary of souls, and in no common way glorified his God in dying. As his favourite Young says—

"His God sustain'd him in his final hour,
His final hour brought glory to his God."

"During the last hour, he said nothing. Meanwhile, it may justly be supposed, though men could no longer hear the dear name of Jesus, as the salvation of God, reverberating on his feeble, dying lips, his meditation on him would be sweet, till in a little he cried, with the ransomed millions about the throne, "Salvation to our God, and the Lamb, for ever and ever." Leaning his head against the side of the easy-chair, without a sigh, or groan, or struggle, or the least emotion, he shut his eyes, and departed, betwixt four and five in the afternoon, December 25, 1758, in the forty-fifth year of his age."—pp. 406, 407, 408, 409.

An analysis of the disquisitory portion of the present volume would require more space and leisure than we find it convenient to assign at the present season. It would be necessary to revive the history of forgotten controversies, and to enter on a series of doctrinal dissertations, which we had rather defer to a more suitable opportunity. We have already said, that we are not aware of any substantial difference between our own

sentiments and those of Hervey, which are adopted by his able and worthy biographer. We are not, however, prepared to express our unqualified approbation of the language in which they are expressed. In fact, we think that the interest of the present volume is a little injured by the error of attaching too much importance to systematic precision, in the statement of important points. We dislike, for instance, the peremptory censure of language which may be amply justified by the citation of scriptural passages strictly parallel.

"The following unevangelical phrases, too common in many practical serious writers, are not to be found in Mr. Hervey's works:—*God is reconcilable—Make your peace with God—Sinners may hope in God, but they must not immediately appropriate him—Fall in with the terms of the Gospel—Christ and salvation are freely offered to penitent sinners—Fulfil the conditions of the covenant on your part, and God will fulfil those on his.*"—p. 426.

Admitting that one or two of these expressions may contain an implication not severely correct, we will contend that their insulation is unfair. They are never used by a gospel minister without a context and comment which fully explain and guard their import; and if the language of exhortation and entreaty is to be reduced to a few trimmed and balanced formulas, we shall soon find the attention of our hearers flag. The third of these phrases we do not profess to comprehend; and we have consumed some minutes in a vain endeavour to detect the impropriety of the first—*be ye reconciled to God*, said an inspired apostle, and we have no hesitation in repeating his words. When Mr. Brown objects to the averment, that "*Christ and salvation are freely offered to penitent sinners*," we presume that his demurrer is to the limitation implied in the word "*penitent*;" but while

we agree with him that the great gospel offer is to sinners as such, and that in their rejection of it lies their final condemnation; still we are unable to perceive any thing objectionable in the language to which his censure is directed. When the prophet Isaiah calls on the *thirsty* to drink of the *waters* of salvation, does not their thirst imply "*penitence*?" We protest against that narrow construction which would send a minister into the pulpit fettered and manacled. While we admire prudence and discretion in the use even of scripture language, we cannot recommend a system of preaching which would contract the large vocabulary of gospel exhortation within the limits of a hornbook, and shrink the rich treasury of evangelical invitations to the dimensions of a miser's purse. Perhaps there is hardly a sermon preached warm from the heart, in which there does not occur some expression that would fail before a rigid test; but if we would deal fairly with each other, we must take the whole range of language and illustration, instead of awarding censure or approbation by a reference to detached phrases.

Mr. Brown has executed his task with much ability: he is a skilful theologian, and manages his statements of doctrinal controversy with much dexterity and clearness. As a record of arguments, for and against certain points in divinity; as an illustration of the effects of Divine truth, in enlightening the mind and sanctifying the heart; and as containing much and well-expressed information respecting individuals and publications now undeservedly neglected, we attach considerable value to this volume.—The son of the venerated Brown of Haddington, has well sustained the honour of his name.

The Village Lecturer; a Series of Original Discourses, adapted for Village Congregations and Families. 12mo. pp. 232. Price 4s. 6d.—London: Ogle, 1822.

It is far from being an easy matter to compose sermons which, without offending the man of sound taste, shall convey the important truths of salvation to the uninstructed, enforce them on the negligent, and add to our stock of reading suited to those seasons when we assemble our children and our servants in domestic worship. It seems to be a general opinion, that a man of talent finds it difficult to write down to a certain level which he must, it is taken for granted, attain before he can make himself understood by the common people: we should, on the contrary, be inclined to place the difficulty in the necessity for writing up to that purity and true elevation of style and exposition which arrests and charms at once the vulgar and refined, the aged and the young. Of all modes of composition, simplicity, genuine vigorous simplicity, is the most rare and effective; and the preacher who has succeeded in its cultivation, has secured the master-key to all orders of understanding. Affectation of every kind is the great bane of intelligible expression; singularity is at eternal variance with perspicuity; and the eloquence which will with most certainty address itself to "men's business and bosoms," and which will adapt itself to all circumstances, whether of pathos or of energy, is to be sought for in the simple, unforced use of idiomatic language. Novelty may attract for a time; the pitiful ambition which will for the sake of "a tricksey phrase, defy the matter," may for a season command a throng of shallow followers, but simplicity will produce the deepest, as well as the most durable and extensive

effect. The greatest writers of all classes,—poets, orators, historians, have been distinguished for this quality; and those who have indulged in an opposite course, however eminent for talent they may have been, have obtained an inferior and less enduring fame.

But if this characteristic be of such excellence in its general application, it becomes indispensable when we consider the requisitions of those who, from mental inferiority, or defective education, are unable to comprehend the caprices of fantastic expression, or the exaggerations of artificial elevation. Here we are bound to exercise the strictest moderation, the most severe discretion; to set a watch upon our lips, that we offend not with our tongue; to keep a steady guard on all those habits and tendencies which remove us from the sphere of plain and accessible colloquy. Not that it is proposed to circumscribe the range of a speaker's phraseology to the precise vocabulary of the unlearned; there is, we take it, a wide difference between the limits of a language which the multitude shall actually use, and of that which they may readily understand. Supposing an audience to have an average share of intelligence, if their minister's meaning be quite unintangled, and his collocation of words be native and unaffected, he need not feel much alarm at his occasional introduction of a term somewhat removed from common usage. This is inevitable when the habits are studious, and the mind is conversant with the best authors; and to stigmatize this practice as affectation, or to condemn it as unintelligible and unprofitable, is just as fair as it would be to censure a preacher who might be addressing the residents of St. Giles, because he did not adopt the slang of his auditory. There is a good story about "drawing inferences," and

yet we should no more scruple that expression than we should an hundred others of a similar kind which are rendered perfectly clear even to an illiterate audience by the context and general train of the discourse.

But as this is a matter which, with many others equally important, has been for a long time pressing on us for detached and lengthened consideration; we shall, in this place, no farther pursue it than to connect the preceding observations with the subject immediately before us, by giving our cordial approbation to the style in which these sermons are written, and to the spirit in which they appear to have originated. They are evidently the productions of a man of talent and knowledge, addressing himself to a most important task with an anxious desire of doing good. The subjects selected are of primary importance; and the language in which instruction is conveyed, is singularly pithy and impressive. In answer to the question—"What is it to die?" the preacher answers,

"To die is for the body to return to its native dust, and for the spirit to return to God who gave it; it is for the soul to leave this world; to leave every object with which it is familiar, every human being it has ever known; to part with all its possessions; to break off from all its old employments and pursuits; and to enter alone upon an untried world, a mode of life altogether new, and a society of wholly different beings.

"To die is to awake to a certain knowledge of all that we now either hope or fear: it is to have faith changed to sight,—doubt and unbelief to certainty. It is to awake out of every delusion that makes us now forgetful of our duty and of God,—to awake to the full knowledge of things as they really are, and always will be. There will be no ignorance, no infidelity, no thoughtlessness there. To die is to pass into a world of glorious or of terrible realities; a world where there is no more change, where happiness and misery are alike everlasting; where the saint is blessed, the sinner accursed, for ever. To die is to encounter God, either our reconciling Father, or our offended

Creator. It is to behold the Saviour whom we have loved, or him who would have been our Saviour, but we rejected him. To be 'absent from the body' is to be 'present with the Lord,' either as our Intercessor, or our Judge. It is to be consigned over to the fellowship of saints and angels, or to that of the devil and his angels, for ever."—pp. 4—6.

The subjects which are here brought forward are as follows:—Death—The Gospel preached to the Poor—Winter—Sacrilege—The Advent of Christ—The Christian's Adversary—The difficulty of Salvation—Faith (two Sermons)—God grieved by Sin—The Great Harvest—The End of Time, the End of Change—The Redemption of the Body.

These Sermons, though published anonymously, are not composed by way of experiment, they are stated in a short preface to have been actually preached to a village congregation, and they are published "in the hope that they may be found adapted for a more general use, both in the pulpit and in the family." These views we have little doubt will be fully answered; there is a force and richness about these discourses that fit them for their purpose and will render them generally acceptable. The following passage, we think, taken at the opening of the book, will justify our favourable opinion.

"The holiest men have always been the humblest: theirs is a 'humble boldness,' with which they draw near to God as a father, but as a father on a throne. So far is a self-complacent assurance from being a sign of high religious attainments, that it is generally attended, even in those who know something of real religion, with great ignorance both of God and of themselves. A well-founded assurance of salvation is to be obtained only by living very near to God; by walking with God, as Enoch is said to have done. Some good men are naturally more timid than others, but he has not always the strongest faith, or the warmest love to God, who has the boldest hope. Some of the most eminent Christians have found their hearts fail them at times, when God has suffered them to be visited with manifold trials, or has been pleased to deprive them of his sensible presence.

And there was a moment when our blessed Lord himself exclaimed, amid the unutterable agonies of the Cross, 'My God, my God, why hast thou forsaken me?' Death, though he proves to the believer a friend, is, as a dying saint expressed it, 'a new acquaintance and a terrible one, except as Christ giveth us the victory and the assurance of it.' Many a careless sinner has gone out of the world with stupid unconcern, while many a good man has found his conflict with the last enemy a sharp one, and has been ready to exclaim with the venerable servant of Christ just referred to, 'If this be the way to heaven, what must be the way to hell?'

"And are you ready to say, as the disciples did at the hard saying of our Lord, 'Who then can be saved?'—Who? Every one that cometh to God. If it rested with man, no one; but, because it rests with God, any one. 'With God all things are possible;'—then, the salvation of no one is impossible. The worthiest and the vilest, the weakest and the strongest, the wisest and the most ignorant, the rich man and the poor man, are, in this respect, all on a level: their salvation is alike with men, impossible, but not with God.

"This is the point to which it is so hard to bring a man,—to despair of himself, that he may embrace the Saviour whom God has sent to save him from perishing; to count all things but dross, that he may win Christ. Till men are persuaded that they cannot save themselves,—can do nothing towards it of themselves, they will never put up a prayer for God's help. This is the only message which will rouse a sinner from his slumber: 'You are dead, and Christ alone can give you life.'"—pp. 107—109.

In the second sermon on Faith, we observe that the author has adopted the explanation given by Macknight and other divines of the "justification by works" spoken of by St. James; he considers the Apostle as referring to "works of faith." We have no objection to this interpretation on the score of consistency, but it does not, we confess, appear to us quite satisfactory, although we could cite high living authority in its favour. Neither do we altogether approve the common supposition that St. James is speaking of the justification of the believer in the sight of men, since we can find nothing in the context to support this refer-

ence to human judgment. At the same time the difficulty of the passage seems to us more apparent than real, but as we are not sure that our own elucidation would be more generally acceptable than many others which have been tried and found wanting, we shall let it stand over for the present.

Elements of Thought; or First Lessons in the Knowledge of the Mind: including Familiar Explanations of the Terms employed on Subjects relating to the Intellectual Powers. By Isaac Taylor, junior. 12mo. pp. 208. Price 4s. 6d.—London: Holdsworth, 1822.

This little book supplies a deficiency which has been long complained of in that season of education when the mind begins to feel its own power, and is passing on from the accumulation of words to their use and application. The elementary works of Watts are inestimable, but they are not quite sufficiently compressed; they have too little of the character of the manual and *vade mecum* for the grasp of a school-boy; and they come in with much greater efficiency at a somewhat more advanced stage of intellectual progress. Our feelings while reading the volume before us, were those of regret that we were not earlier possessed of it; that it was not in existence when we were in our youth, and looking round us for some easy and intelligible initiation into the processes of thought and the vocabulary of philosophical expression. So excellent a guide as this would have saved us many a subsequent struggle with imperfect knowledge, and would have given us dexterity in the management and distribution of our mental operation.

The first part assumes the form of a regular treatise, and explains the different modes of expression,

and the various ways of describing and classifying the operations of the understanding. The second division consists of a vocabulary explanatory of different terms used in the science of mind. It might perhaps have been better to have given more extent to the first section, and to have limited the latter to a brief indicial reference to previous illustration; but this is of comparatively little import, since the two portions elucidate each other at the same time that they are applicable to somewhat different purposes.

"Sophisms may consist in proving some thing which is beside the question; or in artfully changing the real point in dispute. Thus, if it be affirmed that the tendency of Christianity is much more favourable to public and private virtue, than that of any other religious system, or than Atheism; an opponent may change the point in dispute, by proving that many professors of Christianity have been worthless and licentious men; or by proving that some idolaters and some Atheists have been blameless in their external conduct. The real points to be determined are these:—whether nations, taken at large, in which Christianity has prevailed, or in which the Bible has been actually read and regarded by the mass of the people, have not greatly surpassed in morality those nations to whom it has been wholly unknown, or by whom it has been little regarded: and then,—whether, if any number of the most apparently sincere Christians is compared with an equal number of the best heathens or Deists, they will not be found to possess a sort of virtue much more complete; more pure, and more beneficent.

"Many sophisms consist in taking for granted the very point to be proved. Thus, if it be argued that a man who is just and temperate need not concern himself with matters of faith, or forms of religion, because a just and temperate man is virtuous, and therefore must always be the object of the Divine favour. The thing to be proved,—namely, whether justice and temperance, without piety, constitute that virtue which will be approved by God, is taken for granted, by calling the merely just and temperate man, virtuous.

"Sophisms are sometimes framed by assuming a wrong cause to some effect. There is a sophism of this kind when it is said that Christianity has caused many

bloody wars, cruel persecutions, and barbarous massacres. While in fact, it has been the ferocious passions of men, made more ferocious by the rebuke they have received from the pure and peaceful spirit of Christianity, which have been the real causes of these wars and persecutions."—pp. 178—180.

As might have been expected from the present author, religious principle is explicitly recognised. The style is perfectly clear, without any of that hyper-simplicity which is sometimes, though very erroneously, thought absolutely necessary in books intended for youth. Young persons have generally more elasticity of intellect than their seniors are willing to give them credit for; and we are persuaded that it is better in all cases to throw the mind on its resources by tasking it even somewhat beyond its apparent strength, than to keep it on an inferior level by continual accommodation.

Farewell Discourse to the Congregation and Parish of St. John's, Glasgow. By the Rev. Edward Irving, A.M. some time Assistant to the Rev. Dr. Chalmers, Glasgow. 1822.

WE notice this sermon, not with the view of engaging in the discussions which are invited by some of its references, nor of a critical investigation of the merits or defects of its style; but for the purpose of giving such share of notoriety as we may be able, to the composition of a man of talent, who has recently taken his station among the preachers of our own metropolis. And the best as well as the briefest way of effecting this intention, will be to let the following extracts speak for themselves.

"Let the youth destined for the holy ministry stand aloof from the unholy influences under which the church hath fallen; from the seats of power and patronage let them stand aloof; from the

boards of ecclesiastical intrigue on both sides of the church let them stand aloof; from glazing the public ear, and pampering the popular taste, with unprofitable though acceptable matter, let them stand aloof; and while thus discovered from fawning, intriguing, and pandering, let them draw near to God, and drink inspiration from the milk of his word; and though poor as the first disciples of Christ, without staff, without scrip, still like the first disciples of Christ, let them labour in the ministry of the word and in prayer with their families, their kindred, their neighbourhood, the poor who will welcome them, the sick who desire them, and the young who need them—then their Master will find them field enough of usefulness, though the church should deride such puritan youth; and the providence of God will find them in food and raiment, though no patron's eye may deign a look to such friendless youth; and the paradise of God will find them an eternal reward, though the world should cast forth from its fortunate places such heavenly-minded youth. Such a seed would make the church once more to be glorious. One such youth trained amidst nature's extremities, and hope's obdurate fustianess—his soul fed, not on patron's hopes nor favour's smiles, but upon the stern resolves and heaven-ward enjoyments of an apostle's toilsome calling,—that youth, I say, were worth a hundred, and a hundred such were worth a host, to revive and quicken this our land—the land, the only land, of a free plebeian church, which never pined till she began to be patronized.”—pp. 15, 16.

“Go ye to the cathedrals of our sister church: you shall find a bishop, a dean, store of stalled prebends, priests, singers, and officers of every name. There shall be all the state and dignity of office, and all the formalities of the various degrees of the priesthood; magnificent fabrics withal; infinite collections of books; unlimited convenience for every religious enterprise, and unbounded command of all the means. Inquire what is done by these dignitaries, with their splendid appointments. Prayers are said each morning to some half-dozen of attendants. Anthems sung by trained singers, and cathedral service performed each Sabbath by well-robed priests. Ask for week-day work, for the feeding of the flock from house to house, for the comforting of the poor, for the visitation of the sick, for the superintendence and teaching of the children; all assiduous nourishment of the flock of Christ, and all apostolical earnestness with the enemies of Christ—these are no where to be found.”—pp. 33, 34.

The Nature, Obligation, and Reward of Preaching the Gospel: a Sermon, delivered in Nile Street Meeting-house, Glasgow, on Thursday, 5th April, 1892, at the Annual Meeting of the Union of the Congregational Churches of Scotland. By William Orme, Minister of the Gospel, Perth. London: Hamilton, 1892.

We have been much gratified by this excellent sermon. It contains those prime requisites of all such compositions, good sense and sound theology, expressed in correct and forcible language. Mr. Orme is of the best school of English style; he has no neologisms, no instances of affected construction, no false glare, but he presses forward in a manly and impressive strain of vigorous and consistent eloquence. His statements of Gospel truth are freely and fearlessly put forth as the results of cautious inquiry and conscientious conviction; and nothing, to our judgment, can be more accurately conceived, or more happily expressed, than the sentiments contained in the following passage.

“The preaching or instruction of Paul was characterized by great sameness of subject, and by great diversity of illustration and address. The subject was one—the doctrine of the cross. This was ever uppermost in his thoughts, and consequently formed the darling theme of all his discourses. ‘The Jews required a sign, and the Greeks sought after wisdom; he preached Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who were called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.’ He saw a glory in the subject himself which filled him with transport, and which ever impelled him to display it to others. In addressing his countrymen, in standing on Marth Hill, in the barbarous island Melita, and in the metropolis of the world, he had one testimony to deliver, only one subject to urge. He had not one doctrine for the philosophers, and another for the multitude. He said the same things substantially to Festus and Agrippa, to the seller of purple, and to the Philippians

jailor. 'Repentance toward God, and faith toward our Lord Jesus Christ,' were testified to all.

"In his hands, however, the preaching of the cross never degenerated into tameness or common-place. The extent of his 'knowledge in the mystery of Christ,' appeared in the use which he made of the leading topics of that mystery. One principle pervades his whole system. The atonement of a Divine Saviour constitutes its life and soul. Yet it is never introduced twice in the same connexion, or with the same design, or in the same form of expression. Every man is addressed suitably to his character and his circumstances. The Jew and the Greek, the barbarian and the Scythian, the bond and the free, the babe in Christ and the perfect man, are each, to accommodate a phrase, 'spoken to in his own tongue,' and all—in thoughts that breathe, and words that burn."

"It is exceedingly important to study this simplicity of doctrine and variety of illustration—to divest Christianity, as far as possible, of the technical garb in which she has too long and too often been dressed—to use that liberty in regard to forms of expression, and the relative position of its truths, which the apostles themselves employed—to feel bound by their example and authority, but free from every yoke of human bondage. Let us teach truth, as it is taught in the Bible—clearly, freely, and fully. Let the magnitude and liberality of the Christian system be studied. Let its facts be explained in connexion with their design. Let first principles be followed out to their grand and widely extended results. Let the bearings and harmony of all the parts of the mighty plan be investigated. Let doctrines be taught practically, and practice enforced by evangelical motives. Thus the man of God, being perfectly instructed himself, will rightly divide the word of life to others. While maintaining the truth as it is in Jesus, he will address it to 'every man's business and every man's bosom.'"
—pp. 15, 16.

Of the excellent institution in behalf of which this discourse was preached, some account will be found among our religious intelligence.

Sermons on Infidelity. By the Rev. Andrew Thomson, A. M. Minister of St. George's, Edinburgh. 24mo. 5s. London: Cadell, 1821.

We always feel pleasure in the discussion of the evidences of

Christianity, satisfied that the farther investigation may be carried, the more firm and secure will be the confidence which mankind will repose in its authority. There have, indeed, at all times been, and we fear that there must ever be, men of feeble and perverse mind, to whom these inquiries will supply materials for scepticism and sarcasm; but their malignant gain-sayings betray the root of bitterness, the evil heart of unbelief; and we are not to be stayed in our career of triumphant argument and appeal, by the sneers of affected moderation, or the wranglings of intemperate hostility. Several valuable contributions to this branch of theological literature have been supplied by our countrymen of the North, and their character for shrewd and clear reasoning has maintained itself fully in the publications to which we allude. Among these champions of the faith, Mr. Thomson now presents himself, and we have derived much gratification from his small but seasonable volume. His process of argumentation is plain and forcible; perhaps, it might have been advantageously compressed into a smaller compass, but with this deduction, and with an allowance for certain peculiarities of style affected by some of the modern Scotch divines, we are disposed to consider these sermons as useful auxiliaries in an important work. They are nine in number, and all from the same text, Hebrews iii. 12: "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*" This admonition is justly considered by Mr. Thomson, as including the intimation, that the rejection of the Gospel leads either directly or ultimately to apostasy from God; that to discredit Christianity is in reality to abandon religion altogether; and that, however speciously its real character

may be disguised, the *evil heart of unbelief* is in its essential qualities, and its inevitable consequences, "practical atheism." In defence and illustration of this position, he appeals—1. To the history of Deism, as contained in the writings of its supporters—2. To the marking features of modern infidelity—3. To the tendency of the objections which the enemies of the cross urge against its doctrines—4. To those errors of judgment and feeling, which may be considered as the main-springs of infidelity, and specifically to "inconsiderateness, pride of understanding, and moral depravity." Under this last head, he shows, that the religion of nature, such as deists in their vain eulogies would set it forth, is liable to the same objections with the religion of the Scriptures, and that the principles of opposition are precisely similar; he proves that the same depraved feeling, which turns from the purity of the one, would reject the morality of the other; he then goes on in the following impressive language.

"Such, we apprehend, to be the natural and necessary effect of abrogating Christianity. Whatever be the grounds on which this is done, it would appear, both from the nature of these grounds and from the aspect which Deism has ever assumed, and still presents to us, that the rejection of all religion as an object of grave belief, or as a rule of human conduct, is the inevitable consequence. And for the system which we shall have thrown away, we must lay our account with adopting a system which it is frightful to contemplate even in theory, and whose visitations on the character and condition of the world, it must be terrible, beyond expression, to endure.

"But Atheism could not long maintain its ascendancy. This volcano of misery and of crime, after pouring forth its terrors on the scene of human life, would become exhausted by its own destructive efforts, and sink into the stillness and the dreariness of a wide-spread desolation. Man is so framed, and society is so constituted, that religion we must have in some form or another. And all the knowledge of human nature with which we are furnished by experience

would lead us to expect, that whatever aspect the case might assume at the beginning, it would gradually degenerate and settle into the errors and abominations of heathenism. Christianity rescued us from heathenism, and if we extinguish the light of Christianity, I see not how we can avoid the inference, that to the darkness of heathenism we must return. This is the final and unavoidable result.

"There might remain among a few of the more enlightened, some occasional glimpses of religious truth, as we find to have been the case in the pagan world. But the degradation of the great mass of the people to that ignorance, and idolatry, and superstition, out of which the Gospel had emancipated them, would be certain and complete. This retrograde movement might be retarded by the advantages which we have derived from that system, whose influence we should continue to feel long after we had ceased to acknowledge the divinity of its source. But these advantages would, by degrees, lose their efficacy, even as mere matters of speculation, and give place to the workings of fancy, and credulity, and corruption. A radiance might still glow upon the high places of the earth after the sun of revelation had gone down; and the brighter and the longer it had shone, the more gradual would be the decay of that light and warmth which it had left behind it. But every where there would be the sad tokens of a departed glory and of a coming night. Twilight might be protracted through the course of many generations, and still our unhappy race might be able to read, though dimly, many of the wonders of the eternal godhead, and to wind a dubious way through the perils of the wilderness. But it would be twilight still; shade would thicken after shade; every succeeding age would come wrapped in a deeper and a deeper gloom;—till at last, that flood of glory which the Gospel is now pouring upon the world, would be lost and buried in impenetrable darkness."—pp. 88—94.

The particulars to which we have already referred, will afford a general notion of the way in which Mr. Thomson has treated his subject: we had marked an instance or two of vague or indiscreet statement, but as they are not of any material importance, we shall pass them by. It can hardly be necessary, after our previous remarks, for us to add our general recommendation of this useful volume.

Literaria Rediviva; or, The Book Worm.

The General History of the Christian Church, from her Birth to her final Triumphant State in Heaven, chiefly deduced from the Apocalypse of St. John the Apostle. By Sig. Pastorini.—Printed in the year 1771.

We have constantly kept back from the discussion of what is usually termed Catholic Emancipation, and we have been influenced in our determination of neutrality, by several considerations. In the first place it is a question respecting which dissenters are, we believe, very much divided in sentiment, and we could not therefore feel ourselves justified in stating our own individual opinions as those of the whole body. Then it is a point on which there seem to be great difficulties; if it is to be taken as an affair of policy, it lies open, of course, to all the statements and counter-statements which subjects of that class usually provoke: if on the contrary it is to be determined on the great principles of religious liberty, it may be settled without a moment's hesitation. If any thing could induce us to break through a resolution of silence which we have adopted, as much from inclination as from prudential motives, it would be the bad temper and the bad faith which have been manifested on both sides. We have, for instance, been recently reading a bulky pamphlet, entitled "Letters to William Wilberforce, Esq. on the Roman Catholic Claims," by *Amicus Protestans*; and if we could have been amused by prejudice and self-complacency, galloping along in a furious tempest of high-sounding but unmeaning words, most assuredly we should have had a rich feast. And on the other side we have been continually an-

nnoyed by evasions and misrepresentations, and by that peculiar disposition to use the mask and cloke which continually betrays itself among Catholic writers. On the whole of the case, however, we are satisfied that our feelings and our duty coincide; and that, leaving those views of the question which are mingled with foreign and political considerations, it is for us to confine ourselves to the theological section of this great argument.

The title-page of the volume before us informs the reader that these pithy lucubrations on the Apocalypse were excogitated by a Signor Pastorini. The fame of this illustrious personage never having reached our ears, we were unable to determine whether he were cleric or laic, Jesuit or Dominican, gentle or plebeian; but from this state of dubitation we were released by *Amicus Protestans*, and by a certain printed circular, of which, before we proceed any further, it may be expedient to give a short account. It is called an "Abstract of Letters from Ireland, in Answer to Queries respecting the Causes of Disturbance in that Country, from December, 1821, to April, 1822," and it was, we believe, drawn up for the purpose of limited circulation, particularly among members of the British Parliament, pending the discussion of the Catholic question in the present session. Under these circumstances we have no intention of making any comment on the "Abstract" itself, it expresses the opinions of the writers of the original letters, and its value must, of course, entirely depend on their impartiality and means of information. From this authority we learn that Signor Pastorini was a *mère nom de guerre*

for "Dr. Charles Walmesley, a Benedictine Monk, Roman Catholic Bishop, titular Dean of Wells, and Vicar Apostolic of the Western District in England." "This work," it is added, "(first printed in 1771, without name of place or printer,) has been translated into the Latin, French, Italian, and German languages." We are further told, that this book is in highest estimation among the secretaries of Rome; and that its explanations of prophecy, some of which fix the downfall of Protestantism to the year 1825, are at this time exciting a strong sensation among the Romanists, especially among the lower orders of the Irish population.

The reputation of this curious volume can only be accounted for on the ground of sectarian partiality: there is a vagueness, a palpable and intentional evasiveness, running through the whole of the commentary, which is to us quite irreconcilable with integrity of motive. If the modes of explanation adopted by Walmesley be tolerated, we will undertake to extract from Isaiah a prediction of the divine mission of Mohammed, and from the Apocalypse a clear attestation to the inspiration of Richard Brothers. A large portion of his book has nothing whatever to do with his real object, and seems to us only calculated to throw dust in the eyes of his readers. Bossuet and Calmet (with only the former of whom we profess ourselves acquainted in the present case) have commented on the Apocalypse, and have taken the more specious method of limiting its predictions to the earlier periods of the Christian era, explaining of pagan Rome all the passages which by Protestants are applied to Rome papal. It was reserved for Walmesley to venture a bolder flight, and to find, in this grand prophetic anathema against the corruptions of the Christian Church, an

intimation of the Lutheran heresy, and a denunciation of tremendous inflictions upon its followers. He represents Christ as dividing "the history of his Church into seven periods, in each of which he describes three different sorts of transactions, under the respective seal, trumpet, and vial." The book sealed with seven seals is, according to this interpreter, the history of the Church, and the opening of each seal the disclosure of a certain portion of that history. The trumpet which sounds at each opening announces disastrous events, such as persecutions and heretical insurrections. The vials imply the vengeance with which Christ visits the enemies of his people. In all this there is nothing very original; but the application of it is certainly well worth our attention. The first period of the history of the Church includes somewhat more than three hundred years, and was "the age of christian perfection." The second, which lasted about a century, may be termed "the age of heresy," in which Arianism threatened to crush the defenders of orthodoxy. The third, which begins about 406, and takes in nearly 220 years, "is remarkable for the judgments of God upon ancient Rome and the Western Empire." The fourth seal discloses the rise of Islam, and Death on the pale horse is Mohammed and his successors; the fourth trumpet, with its terrible effects, typifies the "fatal heresy and schism of the Greeks; the fourth vial is ingeniously explained by the employment of cannon and gunpowder against Constantinople, and by the consequent fall of that city; this age includes the history of the Church from A. D. 620 to 1520. But the explanation of the fifth seal is the grand effort of our half-inspired interpreter. He assigns it to the Reformation, and with an impudence that really excites our admiration, coolly informs

his readers, that the souls under the altar, slain for the word of God, represent the Catholic martyrs who perished in the Lutheran and Calvinistic persecutions! The reprisals of the Protestants are spoken of as unprovoked massacre; and while the most faithless reservations and exaggerations are used in reference to their conduct, and to the different instances in which Papists fell by the sword of war, or by the hand of the executioner, not a whisper of condemnation is breathed against the horrible revelry in human suffering which seems, in former times at least, to have formed a distinguishing feature of the Catholic creed. Is it that these excesses are still approved by Rome and her children? Is it indeed true that in this specific respect the character of Popery is unchanged? We will not press this question; but it must be acknowledged that so marked a silence on this point is ominous. The fifth trumpet denotes the rise and progress of the Reformation; the star falling from heaven is Luther, and the locusts are Carlostadius, Zuinglius, Oecolampadius, Melancthon, Bucer, Calvin, Henry VIII. *cum multis aliis*. The King, the angel of the bottomless pit, is the devil, who is, of course, "the king of the Reformation." The vial connected with this period is the vengeance of God on the enemies of Popery; and respecting this awful visitation we have the following significant hint.

"The vial being poured upon the throne of the beast, it flows down from thence over his whole kingdom, the realm of the reformation. For, his kingdom became dark, and they gnawed their tongues for pain. But with respect to the nature of this punishment, we shall be entirely silent, and leave it to be disclosed by the event. We shall only remark that, to judge from the expression of the text, the scourge seems to be severe, and we are extremely sorry it will be so ill received: And they blasphemed the God of heaven, because of their pains and wounds (or sores), and did not penance for their works."

—p. 268.

We understand this well, and we will supply what this worthy Vicar Apostolic has modestly omitted. "The scourge will be severe"—yes! we may well believe it, if this scourge be wielded by the same effective executioners who massacred the Albigenses, revelled in the high festival of St. Bartholomew, dragooned the Cevennois, plied the racks of the Inquisition, and lighted up the fires of Smithfield. But we trust in God that this event of things will not be permitted to overtake his genuine church; that she who is the mother of abominations and heresies will not be suffered to renew her drunkenness with the blood of the saints; and that the spirit of faith and love will pervade the earth and destroy every usurpation of the rights of conscience. By the clumsy artifice of doubling the assigned period of 150 years, Dr. Walmesley fixes this consummation so devoutly to be wished by all true sons of Rome, to the year 1825. A single extract connected with this part of the subject, will suffice to shew the spirit of this maligner of religious truth, and to display the miserable falsehoods to which papists have recourse in their wretched warfare against the advocates of Gospel doctrine.

"The world was very sensible, that Christ had established his church, fifteen hundred years before the existence of the reformation, and that he had communicated his Spirit to her, by which he had solemnly promised she should be guided through all ages. *I will ask the Father, said Christ, and he will give you another Paraclete, that he may abide with you for ever, the Spirit of truth. . . . And he will teach you all things.* (John xiv. 16, 17—26.) The reforming teachers came therefore fifteen hundred years too late, and as they presumed to publish a doctrine contrary to what was taught in the church, its novelty became its own condemnation. Nevertheless they were resolved to make it pass upon mankind for Divine truth. But to effect this, they should have ascertained it by the intervention of miraculous works, in the

same manner as the apostles had originally established Christianity. 'Let them prove,' said Tertullian, speaking of the hereticks of his own time, 'Let them prove themselves to be new apostles.' 'let them produce their miracles.' (*l. de præscrip.* c. 30.) But the Reformers never were able to procure such a divine sanction.

"To supply this defect, and to acquire credit to their new systems, what measures did they take? They employed an artifice, (we are sorry to say it,) suggested undoubtedly by that angel of the bottomless pit who was their governor and guide, namely, to indulge human nature, by gratifying the passions, by allowing such freedom and latitude in the practice of virtue, as religion had never admitted. They banished at once all those mortifications, which distinguished the Christian religion, and were ordained by its Author as the principal exercises to merit eternal life; such as fasting, abstinence, confession of sins, penance, &c. They pretended that all these practices were of no signification, that they were even intolerable encroachments on Christian liberty, and that faith alone sufficed for salvation. By these means they let loose the human passions, they enfranchised man from all constraint, and in fine they boasted of having smoothed the way to heaven. But, *thy silver is turned into dross: thy wine is mingled with water.* (*Isaiah i. 22.*) For, our Saviour had said: *If any man will come after me, let him deny himself, and take up his cross, and follow me.* (*Matt. xvi. 24.*) But, instead of the thorny way of self-denial and the cross, they opened a path strewn with roses. What wonder then, if so many took them for their guides, and espoused their maxims? Our Saviour again tells us, *that narrow is the gate, and strait is the way, that leadeth to life: and few there are that find it.* (*Matt. vii. 14.*) On the contrary, the new-gospellers inform us, that the way to heaven is broad and easy; and they offer to conduct us through it with little or no difficulty, because, say they, our Saviour took upon himself the load of hardships, that should have been our portion, and has sustained them in our stead. But, *woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls.* (*Ezek. xiii. 18.*) Thus a survey of the doctrine and practical maxims of the Reformers points out clearly to us the judgment we ought to pass upon their character, according to the criterion Christ has given us: *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Wherefore by their fruits you shall know them.* (*Matt. vii. 18—20.*)—pp. 518—520.

These are the *refuges of lies* to which our antagonists are driven for shelter; these are the calumnies which are put on record as a warning to the wavering that they stand aloof from the glowing speech, and the tongue speaking falsehood in hypocrisy. The Sixth Seal seems to have given prodigious trouble to the worthy Benedictine; he makes a strange jumble with the Jews and Greeks, Mahometans and Russians; who Antichrist is to be we do not very clearly comprehend, but the two witnesses are to be Henoch and Elias who are to re-appear on earth, and by their preaching to turn the Jews into papists. The army of the "great Antichristian hero," whoever he may be, will be a most terrific assemblage, since it will comprise a mass of no less than two hundred millions of "men and devils in human shape." The number of the Beast is attached to the word *MAOMETIS* in the Greek numeration.

M	.....	40
A	.....	1
O	.....	70
M	.....	40
E	.....	5
T	.....	300
I	.....	10
Σ	.....	200

666

But we have gone quite far enough in unravelling this miserable tissue of folly and in fatuation, and we shall take our leave of it with the intimation that the Seventh and last Seal denotes the age of eternity, and that in his final reference to the state of heavenly blessedness, this orthodox interpreter of the Apocalypse mentions no other qualification for its enjoyment than the performance of good works.

ANALYTICAL AND CRITICAL NOTICES OF
NEW PUBLICATIONS.

Memoirs of the late Rev. Thomas Gordon, of Youghal, Ireland. With Extracts from his Diary, and some of his most interesting Letters. 1s. 6d. London: Nisbet, 1820.

We take some blame to ourselves for unintentional neglect of this interesting little publication. It belongs to that truly valuable class of memorials, which includes the biography of humble, zealous, and devoted servants of the living God, and unfolds a series of labours, undistinguished, it may be, by the manifestations of dazzling, but unprofitable genius, or of fastidious scholarship, but marked by the precious signals of the divine favour, attended by the blessings of those who were ready to perish, and recorded on monuments, which shall eternally survive the crumbling elevations of human vanity.

Mr. Gordon seems to have been a sensible, pious, and useful labourer in the work of souls. He was born in London, December 19, 1781, of religious parents, and at the age of 15, became seriously impressed with the importance of divine things. He commenced his career of usefulness, by engaging as teacher in a newly formed Sunday school, since known by the name of the "Fitzroy Sabbath and Free Day School." In 1805, by the liberal assistance of a "gentleman in Scotland," he was enabled to enter as a student in the Academy at Gosport, and we cannot give a more impressive transcript of his feelings, than by quoting the extracts from his Diary connected with this event.

"Through the abundant goodness of God I am spared to the present moment; and his sovereign hand, that over-rules all events, has brought me to this place. Here would I raise my Ebenezer, and desire from my heart to bless him, who has thus conducted me. God in Christ is the portion of my soul: he is the supreme object of my love. There is none in heaven, or on earth, I desire in comparison of him; and because I cannot enjoy him so fully as I desire, nor serve him without sin, I long for that glorious hour when I shall be completely satisfied, awaking up in his likeness. I

pant after conformity to him. I would accept it as a token for good that God has brought me hither; that I am freed from the concerns of the world, from the bustle and noise of London; that I here enjoy leisure for reading, meditation, and prayer, and have opportunity for improving my talents for his service. Oh that my time, my all, may be spent to the glory of my redeeming God! What am I, that I should be employed in the service of such a Master? Will he indeed accept of my service? Oh matchless grace and love! that he should save me so unworthy, and now employ me in his vineyard.

"June 17.—I dread the time when I shall have to speak for God before the people, lest that the fear of man should possess my soul, and pride should keep me from placing that dependance on the all-sufficient help and influence of the sacred Spirit, which I know I shall need. O, to be ever sensible of my own weakness, and to look up with humble confidence to Him who has promised, "As thy day is, thy strength shall be."—"All my hope is in God; from him cometh my help."

"July 13.—Last Sabbath spake to the people at S—g for the first time; the subject, "Whereas I was blind, now I see:" found my mind composed and comfortable. O that this, the first fruit, or small beginning of my labours in the Lord's vineyard, may be followed with great service and abundant usefulness! It has often been my desire that I may be a burning and shining light: this leads me to cry for grace to keep me humble, little in my own eyes, sensible of my weakness, and strong only in the Lord. May the love of Christ be the spring of all my actions, his glory the end, and the concerns of perishing sinners near my heart. I find pleasure, and I hope profit, in my studies, my mind expanding and gaining strength: have reason to mourn over the weakness of my memory; but while I earnestly pray for every gift and grace that may be useful to others, and comfortable to myself, I bless God for what he has given me. and if I have but one or two talents, I would seek to improve them; and if my Lord see it proper, he will give me more. I wish to lie in his hands, as clay in the hands of the potter. Found my soul refreshed this morning at a throne of grace, and experienced that it was good to be in his house."—pp. 13, 14.

In June 1808, he landed in Ireland,

under the auspices of the Hibernian Society, and entered on his work at Youghal, where he was ordained to the pastoral charge in July 1810. In May 1812, he married. On the 28th of February, 1818, this holy and useful minister was summoned to his everlasting rest.

The Influence of Protestant Missionary Establishments, in developing the Physical and Moral Condition of Man, and Elucidating the Dark Regions of the Globe, briefly delineated. With a Coloured Map, Exhibiting the Progress of Christianity, and the Professed Religions of Mankind. By Thomas Myers, A.M. Quarto, price 3s. London, 1822.

MISSIONARY Societies are now assuming an importance, which, had it been predicted twenty years back, would have been contemptuously disbelieved. A spirit of anxiety for the present and eternal felicity of those who sit in darkness, has been excited in England, and its beneficial effects, under the divine blessing, have been felt in the remotest regions of the earth. Incidentally to their regular labours, the circumstances in which the Missionaries have been placed, have enabled them to collect a considerable quantity of valuable information, which is scattered through such a mass of Reports, Appendixes, Chronicles, Summaries, and Correspondences, that it becomes perfectly exhausting to explore the endless labyrinth, and a very fair portion of praise would be the due of the individual, who should give a brief, but comprehensive recapitulation of the leading points. Mr. Myers has done so much of this as consists in describing the principal features of Missionary exertion, and enumerating the stations occupied by the various Societies. A coloured map of the world is added, in which, by means of distinct tints, a representation is given of the relative extent of the different religions of mankind. The red dots which mark the Missionary settlements are, however, carelessly managed, they should have corresponded in number and position to the places they were intended to denote.

Consolation to Parents amid the Loss of Children. In two Discourses, delivered in Cliff Lane Chapel, Whitey, August 1821. By the Rev. Robert Moffat. 8vo. Whitey: Rodgers, 1821.

THE occasion of these discourses is stated in the following remarkable narrative.

"On Monday last, (23d July, 1821,) about 9 A.M. Mr. William, son of Mr. Boyes of Whitey, aged 17, going to Newcastle in one of the traders to join his ship there, five youths, his companions, went with the vessel into the roads to see him off, taking a small boat to bring them back. After parting, they stepped into the boat; but getting under the vessel's quarter, Mr. Boyes stepped in to clear her, when she immediately upset; by which Mr. Boyes, with Henry, (aged 13) son of Mr. George Willis, and John, (aged 15) son of Mr. Brown, Collector of Excise, were drowned.—The other three were saved by clinging to the boat.—In the evening several cobbles went off into the roads to grapple for the bodies; and about six P.M. they were all found, and conveyed home to their disconsolate parents for interment.—I regret that I should have to add, that one of the survivors, Mr. James Muir, is since dead.—

"There are some circumstances in the case of Mr. John Brown, for which, upon ordinary principles of calculation, it may perhaps be difficult to account; and which, by his sorrowing mother, I am particularly requested to mention.—They are as follow—In the first place, the day immediately preceding, which was Sabbath, having been sultry, he, his father and mother, and two of his sisters, set out together to take a walk on the pier in the cool of the evening; when having got to the end of it, he suddenly disappeared, and was at last seen making his way rapidly homeward—they returned some time after, and upon entering the house, heard him up in his own room singing the following lines—

"A Saviour, let creation sing,
A Saviour, let all heavens ring—
He's God with us, we feel him ours:
His fulness in our souls he pours—
'Tis almost done—'Tis almost o'er—
We're joining them who're gone before;
We then shall meet to part no more.
We're," &c.

"To these lines, were added other passages of a similar nature, which in the course of the evening, he was overheard singing by himself.—Again, next morning, the morning of the fatal day, and just after his father had set out on his collecting tour, here called a round, he

repaired to the office, and there upon a leaf of a small paper book which he was wont to carry in his pocket, wrote,—“John Hallpress Brown died this day before the present round!”—After having written these remarkable words, he had attempted to obliterate them, by crossing them two or three times with his pen, after which he had applied his finger to do it more effectually, and last of all, had torn out the leaf altogether, leaving it, however, still loose in the book.—I myself saw the book, which was taken from his pocket after he was drawn out of the water, together with the writing, and which after all was perfectly legible—to these remarkable facts is to be added a third, namely, the unaccountable horror with which his mind was seized, after having got on board the vessel, expressed as it was, in strong wishes to get ashore before she left the harbour; and which nothing but the charge of cowardice, reiterated by his companions, could have prevented!—All these things might be accidental, but still in the connexion they are striking, and will never be forgotten by those whom he has left to sorrow behind—but every reader must judge for himself.”—pp. 1—4.

The sermons themselves are written with ability, though we might have preferred somewhat more of simplicity in occasional passages which, to our tastes, display a little too much effort. Mr. Moffat illustrates Revelation xxi. 4. by proving—1. That “the death, the sorrow, the crying, and the pain, which in that better world shall be no more, were introduced into this by sin.”—2. “That the evils enumerated in the text, are for ever done away only by Christ, the second Adam.”—3. That those evils “are for ever done away, only to those who believe in Christ, and study to do his commandments, purifying themselves, even as he is pure.”—4. “That the operation of these evils, in respect of time, of manner, and of every other circumstance, is under the control of heaven.”—5. “That the evils enumerated in the text, are not, properly speaking, evils, but real blessings to the people of God.”—6. “The evils particularized in the text, shall for ever redound to the glory of God.”

Thomas Johnson's reasons for Dissenting from the Church of England.—pp. 18. Holdsworth. 2d. or 11s. per 100.

This little tract adverts to most of

the common points in dispute, between Churchmen and Dissenters. It is decided and conclusive, yet states the objections to an Established Church in a way that can hardly give offence. We discern in it, though written in a plain and familiar manner, the hand of one well skilled in the controversy, and we cannot but recommend its circulation. Publications of this kind are highly serviceable to the cause, if they do nothing more than convince people that there is something to be said for it, and thus counteract that vague and general impression against Dissenters, which is, perhaps, more injurious to them than any clearly defined sentiment: would that the comparatively wealthy among us gave extensive circulation to tracts of this nature! When, when shall we awake as a body, and bestir ourselves in the avowal and maintenance of our principles! Some, indeed, are of opinion that Dissenters are sufficiently alive, as it is, to the importance of these principles: but this is by no means the case; a fatal, and we will add, a criminal lethargy characterizes their behaviour in reference to this subject. Rarely are their principles publicly adverted to, and their young people left in ignorance concerning them, remain open to the full influence of worldly respectability in favour of the Establishment, and too often betray that they are not proof against its power. But Thomas Johnson would fortify them: he would at least induce them to pause before they approached the boundaries of conformity, or gave, in any measure, their countenance to a system, which seeks to unite the discordant materials of a temporal and a spiritual kingdom, and introduces the influence of the world into the bosom of the church. If our principles will not bear the light, if they are not true and scriptural, let them be neglected; let us evince a pusillanimity whenever they are brought into question; but if they are indeed the principles which the New Testament lays down, which received the sanction of Christ and his apostles, which were distinctly recognised in the first and purest days of Christianity, and in defence of which some of the best and ho-

liest men of this country laid down their lives; then, let no considerations of a timid policy, or of a cautious, worldly prudence prevail upon us to keep them in the back ground. We know, that in making these remarks, we shall expose ourselves to the charge of bigotry, but we know, at the same time, that we do not deserve it. We will hold the unity of the spirit, in the bond of peace, with all who love the Lord Jesus; but we have not yet learnt to trim between truth and error, or to sacrifice the convictions of our own minds at the shrine of a spurious candour.

Polyhymnia; or, Select Airs, by celebrated Foreign Composers, adapted to English Words, written expressly for this Work by James Montgomery. The Music arranged by C. T. Haase. 6s. London.

WE notice this publication for two or three reasons. First, it is the work, in its literary department, at least, of a man whose name is a guarantee for its moral and poetical excellence. Secondly, the music is, as we are assured by those who are more skilled in such matters than we profess to be, exceedingly good. And, thirdly, these two circumstances put together, have induced us to mention a work not altogether in our usual track, since it may be acceptable to some who feel at a loss, in their musical practice, for lessons which shall ally rich melody with unexceptionable poetry. We have cited, in our poetical department, two of these lyrical compositions; they are pervaded by a fine tone of moral feeling.

Steadfastness in the Lord the Joy of the Christian Pastor. A Sermon, preached before the Middlesex and Hertford Union of Ministers & Churches, on Wednesday, Sept. 5, 1821, at the Rev. W. Williams's Chapel, Edmonton. By the Rev. W. Thomas, of Enfield.—London: Burton and Smith. 1821.

THIS is a judicious and interesting sermon; and it fully justifies the double request which induced Mr. Thomas to consign it to the press. From 1 Thessalonians iii. 8, 9, he enquires, "1st, What are we to understand by steadfastness in the Lord?—2dly, Whence does it arise that this steadfastness is the Christian Pastor's joy?"—To the first question it is answered, "1. A warm attachment to evangelical truth—2. A regular attendance on divine ordinances—3. A holy deportment in every walk of life—4. A bold and fearless maintenance of our Christian profession; and—5. All this kept up with unabated vigour and constancy."

To the second question Mr. Thomas replies, 1st, That the Christian Pastor's joy arises "from beholding the fruit of his own labours."—2. That it is "essentially connected with a supreme concern for the honour of Christ, and the advancement of his kingdom."—3. That it springs "from a conviction that under such circumstances he is secure of an interest in his people's prayers." And—4. It is kindled by "the anticipations of a blessed and glorious immortality."

VARIETIES, LITERARY, SCIENTIFIC, &c.

We have received repeated hints, that the renewal of our long-neglected "Varieties," would be generally acceptable. We have never lost sight of this department; and we fully intend to insert occasionally a few columns of interesting miscellanea under that head.

The Scriptures will receive some illustration from the following extract from Belzoni's Travels in Egypt, on the value of a well, or even a cup of water. He describes, in the most forcible manner,

the deplorable miseries to which the traveller is exposed in passing over the arid sands of the Arabian wilds.

"Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenobia* of it is the richest of all. In such a case, there is distinction: if the master has none, the servant will not give it to him; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where

people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved: the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in; and, I believe, one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness; and the brains appear to grow thick and inflamed: all these feelings arise from the want of a little water. If, unfortunately, any one falls sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so, till a slow death come to relieve him. No one remains with him, not even his old and faithful servant, as all are in danger of perishing of thirst if they do not reach the next well in such a time."

Druidical Stone Circles.—In a "Sketch of a Tour in the Highlands of Scotland," p. 72, in commemoration of Druidical Stone Circles, we find, that "stones is, in the language of the old Highlanders, a common designation at this day for the church, or place of worship."

Memory.—"Of all that belongs to man, you cannot find a greater wonder than memory. What a treasury of all things! what a record, what a journal of all! As if provident Nature, because she would have man circumspect, had provided him an account-book to carry always with him; yet it neither burthens nor takes up room. To myself it is insensible; I feel no weight it presses with. To others it is invisible; for when I carry all with me, they can see nothing that I have. Is it not a miracle, that a man, from a grain of sand to the full and glorious sun, should lay up the world in his brain; and may, at his pleasure, bring out what part he lists, yet never empty the place that contained it, nor crowd it, though he should add more? If putrefactive man can, undiscerned and unburthened, bear so much about him; if so little a point as the least tertius of the brain, the cerebellum, can hold in itself the notions of such an immeasurable extent of things,

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we may rationally allow omniscience to the great Creator of this and all things else. For, doubtless, we know what we do remember; and, indeed, what we remember not, we do not know."—*Felt-ham's Resolves.*

Word of the Lord.—"The title 'Word of the Lord,' is not to be considered, in the modern acceptance of the term, as a mere sound, a vibration of the air, and nothing more, but as that living medium between the mind of Jehovah and the intellect of man, without which there could be no communion between the two natures. As there could be no reciprocity of ideas between man and man without the intervention of known and significant words, so Christ, being the thought or mind of the Godhead substantially expressed, is the common connection and point of unity between the corporeal and spiritual, the visible and invisible worlds."—*Horæ Solitariae.*

Uniformity.—"God's Book is the Christian's act of uniformity, and every one who is truly a Christian is a conformist in grace. Here is a uniformity, in which all real Christians are united: and if they are united here, in the name of religion and common sense, what is the profit or use of all other unions or disunions?"

Origin of Church Patronage.—"In the year 542, a council, held at Orleans, ordered, that if any person desired to have a parish church erected on his estate, he should first be obliged to endow it, and to find an incumbent. Hence the origin of patronages."

Origin of Wakes.—"Gregory the First, reflecting that they had been wont to sacrifice to demons, and in their sacrifices to indulge themselves in feasts, he directs that they might be allowed, on the day of the church's dedication, or on the martyrdom of saints, to make booths for themselves in the neighbourhood of the churches, and enjoy themselves in temperate banquets."

Cherubims.—"God placed at the east of the garden, cherubims, to keep the way of the tree of life. The cherubims were, of all other, the most sacred piece of furniture in the tabernacle and temple, and were emblems of something very sacred. They were designed as a sensible representation of that exhibition of the divine glory which Ezekiel saw in vision, and which he knew to be the cherubims. In them, or between them, was the throne of God, the throne of grace, the symbolical representation of his dwelling with men—a sensible representation of the whole frame of the constitution of grace. There was indeed no small danger, that man, once seduced, might fall into the

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like error, and imagine some virtue in the material tree of life; very properly, therefore, he was expelled the garden, and directed to the true tree of life in the paradise of God."

Letter of Queen Elizabeth to the Bishop of Ely.—Proud Prelate, I understand you are backward in complying with our agreement; but I would have you know that I, who made you what you are, can unmake you; and if you do not forthwith fulfil your engagement, by God, I will immediately unfrock you.

Your's, as you demean yourself,

ELIZABETH.

From the same to Henry IV. of France, on his becoming a Catholic.—Alas! what deep sorrow, what vehement grief, what sighs have I felt at my heart, for the things which Morlante hath told me of? Alas! is the world come to this pass? Was it possible that any worldly matter should make you quit the fear of God? Can we expect any happy issue of such a fact? Or could you think, that he who hath hitherto with his own right hand upholden and preserved you, would now forsake you? It is a very dangerous thing to do evil that good may come of it. Yet, I hope, a sober spirit will put you into a better mind. In the mean time, I will not omit to make it a principal part of my prayers, the recommending you to God, beseeching him, that the hands of Esau may not lose you the blessing of Jacob. Whereas, you do religiously and solemnly offer me your friendship; I know, to my great cost, I have well deserved it; neither should I repeat that, had you not changed your Father. Verily, from henceforth I cannot be your sister by the Father; for the truth is, I shall ever more dearly love and honour mine own Father, than a false and counterfeited one: which God knoweth very well, who, I beseech him, bring you back again to a better mind.

Your Sister, if it be after the old manner; as for the new, I have nothing to do with it.

ELIZABETH.

(Camden.)

Letter of Oliver Cromwell to the Rev. John Cotton, dated October 2, 1652.

Worthy Sir, and my Christian Friend, —I received your's a few days since. It was welcome to me, because signed by you, whom I love and honour in the Lord: but more to see some of the same grounds of our actions stirring in you, that have in us to quiet us to our work, and support us therein, which hath had great difficulty in our engagement in Scotland, by reason we have had to do with some, who were I verily think godly; but, through weakness, and the subtilty of Satan, involved in interests against the Lord and his people. With what tenderness we have proceeded with such, and that in sincerity, our papers,

which I suppose you have seen, will in part manifest, and give you some comfortable assurance of. The Lord hath marvelously appeared even against them; and now again, when all the power was devolved into the Scottish King, and malignant party, they invading England, the Lord rained upon them such snares, as the enclosed will show; only the narrative is short in this, that of their whole army, when the narrative was framed, not five of their whole army returned. Surely, Sir, the Lord is greatly to be feared as praised. We need your prayers in this as much as ever; how shall we behave ourselves after such mercies? What is the Lord doing? What prophecies are now fulfilling? Who is a God like ours? To know his will, to do his will, are both of him.

I took this liberty from business to salute thus in a word: truly I am ready to serve you, and the rest of our brethren, and the churches with you. I am a poor weak creature, and not worthy of the name of a worm; yet accepted to serve the Lord and his people. Indeed, my dear friend, between you and me, you know not me: my weaknesses, my inordinate passions, my unskilfulness, and every way unfitness to my work; yet the Lord, who will have mercy on whom he will, does as you see. Pray for me. Salute all Christian friends though unknown.

I rest your affectionate friend to serve you,

O. CROMWELL.

(Brooks's Puritans.)

Anecdote of Mr. Denham, an American Merchant.—The following trait of this good man's character is given by Dr. Franklin:—"He had formerly been a business at Bristol, had failed in debt to a number of people, compounded and went to America: there, by a close application to business as a merchant, he acquired a plentiful fortune in a few years. Returning to England in the ship with me, he invited his old creditors to an entertainment, at which he thanked them for the easy composition they had favoured him with; and, when they expected nothing but the treat, every man, at the first remove, found under his plate an order on a banker for the full amount of the unpaid remainder, with interest."—(Franklin's Memoirs.)

Boerhaave.—He never regarded calumny nor detraction, (and Boerhaave himself had enemies,) nor ever thought it necessary to confute them. "They are," he was accustomed to say, "mere sparks, which, if you refrain from blowing, will go out of themselves. The most effectual remedy against scandal, is to live it down by perseverance in a course of well-doing; and by praying to God, that he would cure the distempered minds of those who traduce and injure you."

RELIGIOUS INTELLIGENCE.

MISCELLANEOUS.

Homerton Academy.—The Annual Meetings connected with this Institution, were holden on the 25th, 26th, and 27th days of June.

The patrons and subscribers met on Tuesday evening, at the King's Head Tavern, in the Poultry, Joseph Stonard, Esq. the Treasurer, in the chair; when a report of the proceedings of the last year was presented, and the usual business of the Institution was transacted. On Wednesday morning a considerable number of Ministers, who were educated in this Seminary, breakfasted together at the King's Head Tavern, after which they proceeded to the Rev. Joseph Berry's meeting-house, in New Broad Street, where the Rev. J. B. Innes, of Camberwell, delivered an appropriate sermon, on the Difficulties and Supports peculiar to the Office of the Christian Ministry; and on the evening of the same day, two of the senior Students, Messrs. Jacobson and Morell, delivered orations, the first, on "the Evils of Spurious Charity," and the second, on "the Causes of Prejudice against Religion."

On Thursday morning a most numerous and respectable company of ministers and other friends to the Institution assembled at the Academy at Homerton, to witness the public examination of the students, and to assist in laying the first stone of a new house for the use of the Academy. The usual examination was conducted by the Rev. Wm. Ward, of Stowmarket, and the Rev. J. B. Innes, of Camberwell; this examination was productive of great satisfaction to the friends who witnessed it, as it gave ample testimony to the improvement of the students, and a most encouraging prospect of their becoming duly qualified to discharge with honour and usefulness, the sacred office to which they have devoted themselves.

The company present next proceeded to the site of the new building, where they were met by a large, though select and most gratifying assemblage of ladies and other persons, in whose presence the first stone of a new Academy-house was laid, by the venerable Treasurer, Joseph Stonard, Esq. assisted by Wm. Hale, Esq. the Deputy Treasurer, Ebenezer Wainbad, Esq. the Treasurer to the Congregational Fund Board; Samuel Robinson, Esq. the Architect; and Mr. Lee, the Bellman. Mr. Stonard addressed the

company in a short speech, expressive of his benevolent wishes for the present and perpetual prosperity of this valuable Institution. A few verses of an appropriate hymn from Dr. Doddridge were then given out by the Rev. Wm. Walford, the resident tutor, and sung by the whole company; the Rev. Dr. Winter next delivered an address peculiarly suitable to the occasion, standing by the stone just laid; and the Rev. Dr. Smith, the theological tutor, closed the ceremony by a very animated and appropriate prayer.

After the business of the day was terminated, about sixty gentlemen partook of a cold collation in the Hall of the Academy; and enjoyed a delightful conviviality in the expression of the most liberal, benevolent, and pious sentiments.

The numerous friends of the Institution will be gratified to learn, that at least half the sum which is requisite to complete the important undertaking of the erection of the new Academy, is collected; and that the building, which has commenced under auspices so propitious, is engaged to be completely finished for the reception of the family, by Michaelmas 1823. In looking forward to this period, the Committee to whose care the erection of the building is entrusted, earnestly hope, that through the zealous exertions of the benevolent and enlightened friends of the Institution, they shall be enabled to open it free from every pecuniary incumbrance, and to leave it the unburdened property of the Society, as a noble monument of the disinterested piety and zeal of the non-conformists of the present age, and an efficient instrument in the hands of the great Head of the Church, to whom they humbly devote it, for promoting the best interests of mankind, and contributing to the extension of that kingdom, which is destined in the latter days to fill and bless the earth.

Hoxton Academy.—On Tuesday, July 2, 1822, the Annual Examination of the Students of Hoxton Academy was held before several ministers and friends of the Institution.

Dr. Manuel was in the chair for the Classical and Oriental department; and the Rev. Mr. M'Farlane in the chair for the Belles Lettres, Philosophical and Theological department.

The Students of the first year read

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portions of Cicero's Orations in Latin, and *Æsop's Fables*, from the *Collectanea Minora*, in Greek. They were also examined in subjects connected with the *Belles Lettres*. The students of the second year read in Latin some of the *Odes of Horace*, and in Greek a part of *Lucian's Dialogues*. They were also examined on various subjects connected with *Intellectual Philosophy*, and on the third book of *Euclid's Elements*. The whole of this class had prepared *Essays* on different branches of the *Philosophy of the Mind*, some of which were read.

The students of the third year were examined in *Tacitus* and *Demosthenes*. Several of them read *Essays* on the most important topics of *Biblical Criticism*. In *Hebrew*, they were examined in the *Prophecies of Isaiah*; and in *Divinity*, they gave a full account of the *Lectures* they had attended on the *Doctrine of Original Sin*.

The students of the fourth year read part of *Sophocles' Oedipus Coloneus*, and the *Chaldee* in the book of *Daniel*. They also underwent an examination on the *Lectures* which had been delivered on the *Doctrine of the Divine Influence*. Both in this and the third class, the students answered various questions proposed to them by the *Examiners* on the subjects of their *Lectures* and *Essays*.

We, whose names are subscribed, have much satisfaction in giving our full attestation to the attainments of the respective classes in the various branches of literature above stated. A laudable spirit of emulation seems to prevail among the young men, and though different degrees of talent and proficiency were apparent in the several classes, yet they all acquitted themselves in a manner which reflected credit on themselves and on their respected tutors. We are happy to express our very favourable opinion of the students who have finished their *academical course*, and are about to enter upon important stations in the church of *Christ*. On the whole we are much gratified with the present prosperous state of the *Institution*.

WM. MANUEL, D. D. Chairman.

J. M'FARLANE, Chairman.

JOSEPH BROOKSBANK.

BENJ. CRACKNELL, D. D.

WALTER SCOTT.

THOMAS CLOUTT, M. A.

JOSEPH S. BROOKSBANK.

JOHN ELY.

On Tuesday evening, a Sermon was preached before the ministers of the Hoxton Association, at the chapel adjoining the Academy, by the Rev. Joseph Turnbull, B. A. on the subject of *Christian Fellowship*.

On Wednesday evening, three of the students delivered short discourses at

Hoxton Chapel: Mr. Dawson, on *Compassion for the Souls of Men*; Mr. Tippe, on the *Practical Tendency of the Doctrine of the Atonement*; and Mr. Sibree, on the *Day of Pentecost*.

On Thursday evening, the General Meeting of the Subscribers to the Institution was held at the City of London Tavern, Thomas Wilson, Esq. in the chair. The Meeting was addressed by Dr. Cracknell and the Rev. Messrs. Thornton, Yockney, Scott, Dewhurst, Jeala, Cooper, and John Clayton, jun. From the Report it appears, that during the past year, seven of the students have entered on stations of usefulness; four of whom have been instrumental in raising new congregations. Mr. J. Roberts is settled at Melton Mowbray; Mr. William Gear, at Market Harborough; Mr. J. Pain, at Horncastle, Lincolnshire; Mr. William Evans, at Wymondham, Norfolk; Mr. John Wooldridge, at Northumberland Street, Bristol; Mr. John Anderson, at Market Raisin, Lincolnshire; and Mr. T. Macconnell, at Romford.

Essex Anniversaries at Colchester.—The interesting services of this week were commenced by the private meeting of the associated ministers, at the house of the Rev. J. Savill, on Monday afternoon, July 8th, when the Association passed a resolution expressive of their deep regret for the death of their venerated brethren, the Rev. Messrs. R. Stevenson and S. Newton, and requested the Rev. J. Morison to undertake the office of Secretary, vacated by the lamented death of the former gentleman, to which he acceded. The evening was spent in a lengthened conversation on ministerial duties, which was found to be very instructive by all present. On Tuesday morning at seven o'clock, the ministers met for private prayer in the vestry of Mr. Savill's meeting-house, and on Wednesday morning, at the same hour, a public prayer-meeting was held, which was numerously attended.

At 11 o'clock, on Tuesday, the Annual Meeting of the Essex Congregational Union for the spread of the Gospel in the County was held, when the Rev. J. Blackburn, of Finchingfield, commenced the service by reading and prayer, and the Rev. T. Morell, tutor of Wymondley Academy, preached an excellent sermon from *Joshua xiii. 1*. After the sermon, Joseph Patisson, Esq. of Maldon, took the chair, and a very interesting report was read by Rev. R. Frost, of Dunmow, in which many pleasing instances of success were narrated, and new spheres of usefulness pointed out, on which the Committee cannot fully enter, on account of the limited means they

possess to prosecute the important object of this Home Mission. Various resolutions, expressive of the opinions of this meeting, were proposed and seconded by the following gentlemen: the Rev. Messrs. J. Bass, C. Berry, J. Herrick, J. Blackburn, W. B. Crathern, Kemp, S. Morell, Churchill, jun. and J. H. Hopkins. The Rev. John Jennings concluded the service with prayer.

On Tuesday evening, the Rev. Algeron Wells, of Coggeshall, preached a most appropriate sermon before the associated ministers and a numerous auditory, from Heb. xii. 23. "And ye are come—to the spirits of just men made perfect." Messrs. Sevier, of Ridgewell, and Buris, of Maldon, as the junior members of the Association, engaged in prayer.

On Wednesday, July 10th, the Essex Auxiliary Missionary Society held its Annual Meeting at Colchester, in the meeting-house of the Rev. J. Savill. The Rev. J. Hunt, of Chelmsford, opened the service by reading and prayer. The Rev. J. A. James then preached a most impressive sermon from Isaiah xiv. 23. The public business of the Society then commenced: W. H. Pattison, Esq. of Witham, being called to the chair; the several resolutions were moved, and advocated by the Rev. Thomas Morell, J. Thornton, R. Frost, J. B. Pearce, A. Wells, J. Savill, J. Blackburn, and J. Carter, and S. Daniels and Joseph Pattison, Esqrs. The meeting was also highly gratified by an address from the Rev. Mr. Harvard, late Missionary to Ceylon, from the Wesleyan Society. The meeting was numerous and highly respectable, an excellent spirit prevailed throughout, and the collection amounted to upwards of £54. Every thing indicated, that in Essex a spirit of zeal and liberality on behalf of Missions is rapidly extending.

On Thursday, July 11th, two Missionaries were ordained at Bocking, in the meeting of the Rev. Thos. Craig. This delightful service it was intended to perform in the meeting of the Rev. John Carter, of Braintree, from whose church one of the Missionaries, the Rev. Mr. Crow, was sent out; but that spacious place of worship was crowded at an early hour, and numbers were still pressing in; so that it became necessary to adjourn to the still larger House of God in Bocking. This determination was no sooner announced than the whole multitude flocked, with eager haste, to Mr. Craig's meeting, which was almost instantaneously filled. The Rev. J. Savill commenced the service by reading and prayer. The Rev. T. Morell, of Wymondley, then preached a most appropriate sermon from Luke x. 2. The Rev. Mr. Craig then asked the usual questions, which received most delightful

and affecting answers—first, from Rev. Mr. Crow, of the Rev. J. Carter's church, and afterwards from Rev. Mr. Massie, of the Rev. Dr. Wardlaw's church of Glasgow. The immense audience was most deeply affected by this very impressive part of the service. The ordination prayer was then offered up by the Rev. W. Chaplin, accompanied by imposition of hands; after which, our devoted young brethren received a solemn charge from the Rev. J. A. James, founded on Paul's affecting words in Acts xx. 24;—an address, which neither the Missionaries, to whom it was immediately directed, nor indeed any who heard it, will soon forget. The service then closed by the Rev. J. Thornton offering up fervent prayer for a blessing on the whole. Our young brethren, whose scene of future labour will be in the East, gave every proof of being fully prepared for their arduous work. They will go out, followed by the affectionate solicitude, highly raised hopes, and fervent prayers of multitudes. All who were present at their ordination will search every Chronicle for the names of Crow and Massie; and may no tidings ever reach us but of their devoted and successful labours, throughout the whole course of their lives, which we pray God may be long, and honourable, and useful. A collection at the close of the service produced upwards of £50.

Hertfordshire Central Sunday School Union.—On Whitmonday, May 27, was formed at the Old Independent Chapel, Ware, the Hertfordshire Central Sunday School Union: on this interesting occasion, about 500 children were present, who were addressed in an appropriate sermon by the Rev. T. Pinchback, of Hoddesdon. After divine worship, a public meeting was held in the same place to form the Union, when the audience was addressed in short, but energetic speeches by the Rev. Messrs. North, Pavitt, Maslin, Edwards, and Alcott. The services were thronged, and excited a degree of interest quite unusual in these parts.

Suffolk Association.—On the 23d, 24th, and 25th of April, 1822, was held at Sudbury, the 5th Anniversary of the Suffolk Association of Dissenting Ministers and Churches. Mr. Blackburn, of Finchingfield, presented the zeal of the Israelites, in the erection of the Tabernacle, as an example to Christians, in disseminating the gospel, from Exodus, xxxvi. 5, 6, 7. Mr. Ward, of Stowmarket, in recommending village-preaching, exhibited the conduct of the Apostles, in teaching and preaching publicly, and from house to house, from Acts, v. 42. Mr. Sloper, of Beccles,

explained the symbolical description of an angel flying in the midst of heaven, with the everlasting Gospel, from Rev. xiv. 6, 7; and Mr. Lowell, of Bristol, enforced the necessity of prayer, that more labourers might be sent into the harvest, from Luke, x. 2. Sumas to the following amount were forwarded to the Treasurers of the several Societies, patronized by the Association.

	£	s.	d.
To the London Missionary Society	390	9	10
To the Hibernian Society	77	1	6
To the Irish Evangelical Society	46	12	6½
To the Moravian Society for Missions	52	18	8½
To the Baptist Translations	9	8	9
To the Jews Society	12	0	0

JOHN HAYTER COX, Secretary to the Association, and to the Suffolk Society in aid of Missions.

In the course of the last and of the present month, we have received from our correspondents in Scotland, a number of interesting reports and communications relating to the different institutions for the advancement of the great cause. We were prevented by press of matter from inserting any of them in our July Number, and we must now confine ourselves to a brief and general notice.

We have noticed in our Review, the sermon preached by the Rev. W. Orme, in behalf of the Congregational Union. This most useful Society appropriates its funds to the assistance of ministers and churches, and to the encouragement of an occasional but effective itinerancy in destitute districts. It will be recollected by our readers that, during the last year, Dr. Wardlaw and other gentlemen visited England, and we are happy to find that they obtained, in the whole, upwards of £1000. The report is extremely interesting.

We have also been furnished with the Fifth Report of "The Sabbath School Union for Scotland," embracing a considerable variety of important information, and giving as the sum total of the schools and children under its patronage, 916 schools—55,864 scholars.

The Thirteenth Annual Report of the Managers of the Nile Street and George Street Chapels' Sabbath School Society, Glasgow, details a series of active and successful exertions in that excellent work.

The Glasgow "Society for promoting Christianity among the Jews," extracts its statements from the Report of the London Association.

"A short narrative of the Glasgow Missionary Society," states the fact that

two Missionaries are on their way to Southern Africa.

The "Youth's Auxiliary Missionary Society," in the same place, has raised in the seven years of its existence, £1336. 17s. 3d.

The Edinburgh Religious Tract Society is in active operation.

A "Seaman's Friend Society" was formed in Glasgow, 13th May, 1822; the Lord Provost in the chair.

The Tenth Annual Report of the Committee of Management of the Theological Academy at Glasgow, under the care of Mr. Ewing and Dr. Wardlaw, gives a cheering account of that excellent Institution. Sixteen students are resident, and enjoying, in addition to the instructions of their highly qualified tutors, the advantages of the University Lectures. "In the Academy itself, the customary exercises have been regularly attended to, of hearing the lectures of the tutors, speaking from portions of Scripture, preparing and submitting to observation skeletons of sermons, learning Hebrew under the senior tutor, reading the Scriptures in the original languages, and in the Septuagint and Vulgate Versions, as well as during summer, portions of the Greek and Latin Classics. And whilst thus engaged in the Academy, all have been pursuing the different departments of literary and philosophical study, at the University, or, in a preparatory way, under private teachers. At present, three have entered the Natural, and three the Moral Philosophy class; two the Logic and Senior Greek; and five the Greek and Latin, in different stages of progress. Several are at the same time engaged with Mathematics and Elocution."

We are gratified in being able to state, that an itinerancy has been established in the Isle of Man under the patronage of a "Congregational Itinerant Society." Its first meeting was held in Athol Street Chapel, Douglas, Isle of Man, on the 27th May, 1822.

Juvenile Praying Societies.—It is pleasant to understand from Scotland, that, in several places, young people associate together for the purpose of prayer, praise, and christian conference; this is the case, both in the Lowlands and Highlands. Several of these are boys, who have been at Sabbath evening schools.

The Synod of Glasgow and Ayr met at Glasgow on the 10th of April; Mr. Burns, of Kilsyth, Moderator.

An overture was laid before the Synod relative to the Honourable G. Canning's Bill to enable Catholic Peers to sit in the House of Lords, and hoping that the Synod would petition against it.

The Rev. John Muir, of St. James's parish, Glasgow, brought forward the

motion; it was opposed by Dr. M'Farlane, supported by Mr. Lapslie, Mr. Burns, Paisley, Dr. Begg, Mr. Fleming, of Neilston, Mr. M'Arthur, Dr. Hodgson, and Dr. M'Lean, and agreed to without a division.

The only other matter was a petition from the parish of Neilston, for more church accommodation. The subject was ably argued by Mr. Fleming, of Neilston, and the want of church room clearly established.

Sermons to Seamen at Glasgow.—On Sabbath, the 17th of March, public worship was held on board the American brig *Morning Star*, at the Broomielaw of Glasgow, at half-past seven o'clock in the morning, and at five o'clock in the evening. On Sabbath the 24th, worship was held at the same place and hours; and since that vessel left the harbour, these exercises have been continued in the Riding School, York Street, a large building adjoining the Quay. It is hoped some more permanent place of worship will be fitted up soon, and the friends of the measure look with confidence to the well known liberality of the Glasgow public for funds to enable them to fit up a floating chapel at that port. The number of seamen are supposed to be from 300 to 500, many of them strangers.

In Ireland a number of meetings, varying in their importance, have recently taken place. The Anniversary of the *Irish Sunday School Society*, as far as we can collect from a very meagre report, seems to have been extremely interesting; Lord Roden was in the chair, and many distinguished individuals came forward to express their cordial approbation of the objects of the Institution. "The number of schools which the Society has assisted, amounts to 1558, containing 156,255 scholars, being an increase, during the past year, of 205 schools and 20,655 scholars. The income of the Society during the past year has been £3193. 6s. 6d.—£360. was contributed by Associations in England, and £298. from Scotland. A bequest of £840. was left to the Society by Sir Gilbert King, and another of £200. by Mrs. O'Donnell. The Society has also received a liberal donation of 10,000 Testaments from the British and Foreign Bible Society. They have issued during the same period, 1022 Bibles, 17,574 Testaments, 47,842 Spelling-books, a number of Alphabets, &c.—During the year, the total expenditure has been £2,947. 17s. 7d."

This Meeting was held April 17th, at the Lecture Room of the Dublin Institution.

The *Irish Religious Book and Tract Society* held its Annual Meeting in Dublin, on the 15th of April, and was most numerous attended. The Right Hon. Viscount Lorton presided. The Report of the proceedings of the Society, during the past year, was read by the Rev. Hen. Moore, from which we learn, that the sales of the Depository, in that period, amounted to £3,298 books, and 338,949 tracts; and that 26,897 tracts had been issued gratuitously to gaols, hospitals, &c. making a total of 365,846: that the receipts of the Society have amounted to £3,943. and its expenditure to £3,807. 19s. 3d. A considerable number of tracts have been published.

The Annual Meeting of the *Hibernian Bible Society* was held at the Rotunda, Dublin, on Thursday the 18th of April; the Archbishop of Tuam in the chair; and was very numerous and respectfully attended. His Grace opened the business, and the Report was read by the Rev. Mr. Carllie, and stated, as usual, the progress of the Society, which exceeded the precedent of all former years. Avoiding fractions, the receipts were £5679. being £1745. more than the preceding year! and the expenditure £5573. The issues were 8701 Bibles, and 11,964 Testaments. Since the formation of the Society, the amount of both has been 295,695.

The *Hibernian Church Missionary Society* held its Anniversary on the 19th of April; the Archbishop of Tuam in the chair. The receipts of the last year were £2579.

DEATHS OF MINISTERS.

The Rev. James Bakewell Wildbore.—The death of this aged and venerable servant of Jesus Christ took place at the house of his son, the Rev. Timothy Wildbore, at Penryn, Cornwall, on the 14th of March, 1822, in his 80th year; having been more than half a century a laborious and an eminently useful minister of the Gospel. Thirty-six years of that period were spent with the Independent church at Falmouth; and thirty in the relation of pastor, which he held with high respect, usefulness, and comfort, till the first Sabbath in April, 1817, when through declining health and the infirmities of age, he resigned his charge.

June 22d, 1822, died, after a severe and protracted illness, in the 74th year of his age, the Rev. John Green, for many years the humble and respected pastor of the church and congregation meeting at the Independent Chapel, St. Mary's Gate, Nottingham.

WORKS PREPARING FOR THE PRESS.

The Remains of the late Alex. Leith Ross, A. M. of Aberdeen, with a Memoir of his Life, in one volume.

The Life and Times of Daniel Defoe, with an Account of his Writings, and Anecdotes of several of his Contemporaries. By W. Wilson.

The Rev. James Joyce will soon publish, in an octavo volume, a Treatise on Love to God, considered as the perfection of Christian Morals.

A Journal of a Voyage to Greenland, in 1821, by Capt. Manby, in 1 vol. 4to.

Mr. P. W. Watson, of Hull, is collecting materials for a Dendrologia Britannica, (Trees and Shrubs that will live in the open air of Britain,) to be published in 8vo. with coloured plates.

Travels into the Arkansa Territory, with Observations on the Manners of the Aborigines; with a Map and other Engravings. By T. Nuttall.

Mr. G. Mantell is preparing a Description of the Strata and Organic Remains of Tilgate Forest, &c.

A Sermon, preached before the Northern Baptist Education Society at Bradford. By Rev. B. Godwin.

Sermons on important points of Faith and Duty. By Rev. R. P. Buddicom, M. A. in 2 vols. 12mo.

WORKS RECENTLY PUBLISHED.

The Necessity of Divine Influence for the further extension of the Gospel at Home and Abroad; a Sermon preached before the Ministers and Churches of the Hampshire Association, April 26, 1822, and published at their request. By John Bristow, Wilton.

The Works of the Right Hon. Sir Charles Hanbury Williams, K. B. from Originals in possession of his Grandson, the Right Hon. the Earl of Essex; with Notes, by Horace Walpole, Earl of Orford. In three vols. £1. 11s. 6d.

Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson, of Saffron Walden. New edition. 18mo. 6d.

The Practical Works of Rev. R. Baxter, edited by T. Clout, A.M. 8vo. vols. 2, 3, 4, 12s. each.

Lectures on some important Doctrines of the Gospel. By T. Raffles, LL.D. 12mo. 7s.

A Speech delivered before the General Assembly of the Church of Scotland, explanatory of the measures which have been successfully pursued in St. John's Parish, Glasgow, for the extinction of its compulsory Pauperism. By T. Chalmers, D. D. 2s. 6d.

A Second Edition of the Life of the Rev. Thos. Scott, by the Rev. J. Scott. 8vo. 14s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from Rev. Messrs. J. Blackburne—Thornton—Davies—Ryley.

Also from A. Allan—Amicus Rusticus—Mrs. Scott—Philodemus—J. Burn—H.S.—J.E.R.

We have to apologize for two or three important errors in our last Number, which from the temporary absence of a gentleman who obliges us by the inspection of our proofs, were suffered to remain.

Page 362, For Trial read Uriel.

366, col. 2, for disappears read disappear.

379, col. 1, for the native urns of departed mind, read the votive urns, &c.

392, in our notice of the distresses in Ireland, for our correspondent, read our correspondent.

It is the great object of our publication to maintain the principles enforced by Amosodes, but we feel a little hesitation about inserting the direct recommendation of his letter. Ministers will, in such cases, be the best judges, and we are not inclined to interfere.

W. W. of Manchester shall either have a decisive answer next month, or a private communication in the mean time.

It is with much regret that we decline inserting the communication of Philodemus. He might have seen by our qualifying note that we adopted his first with reluctance; and he will be aware of the inexpediency of opening our pages to interminable discussion, especially on a question of considerable delicacy. We come to this determination unwillingly, for his paper is ably written; and if he will occasionally favour us with an essay on more general subjects, we have no doubt that we shall find him a valuable correspondent.

We do not see the 'numerous faults' of the paper of Amicus B. It is brief and ad rem—two rare and excellent qualities. The preceding paragraph will explain the reason of its non-insertion.

We hope to procure for our friend J. T. the intelligence of which he stands in need. We have applied, we hope successfully, to more than one excellent source.

Miles in our next.